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CALVINIST CONTACT

34TH YEAR OF PUBLICATION, NO. 1665 OCTOBER 13, 1978

The Christian and world hunger

Taken from sections of Task Force on World Hunger.

In recent years we have become starkly aware that there are millions of people in the world who are literally starving or severely malnourished. From 12,000 to 20,000 people die each day from starvation. The coverage of world hunger by the news media has been broad and vivid. The reports of humanitarian agencies and of departments of government present detailed explanations of what hunger is like, its causes, its effects, and its widening scope. The hollow eyes and distended stomachs of the starving haunt us day by day.

The church of Christ is deeply concerned for hungry people. She holds up before the world the Bread of Life and speaks to that world of Living Water. She is concerned that people are starving for want of this food for their souls. Yet the church may never divorce this concern from her care for the body. Man is a unity of body and soul and our Lord is filled with compassion for this matchless total being with all its potential for good and ill. We cannot feed only the spirit and then blithely disregard the body or relegate such a concern to someone else. Christ did not — he saw man as totality.

As people redeemed by Christ, we know that to feed only the body is to leave unfed the starving spirit. We further affirm that to feed only the spirit while the body cries out in pain and hunger is sheer hypocracy. Therefore the people of God, of all people, should be the first to respond to the plight of the world's hungry with a compassion that breaks all barriers.

The church's concern for the world food situation has its origin in the world food crisis of 1972, the first time in more than two decades that the world output of cereal grains declined. And since world production presently must increase by some 25 million tons each year to meet the increasing world demand, all of us have become aware of the problem of food supply and distribution.

The fact that world population is increasing rapidly is well known to all of us. In fact, for the average reader, who may be about 35 years old, world population has doubled since you were born and the space per person on our planet is now half of what it was then.

Population growth is a concern to all of us because our spaceship Earth is finite; it cannot grow to accommodate more people. It also concerns us because our numbers are increasing to the extent that we must intensively compete for fish in the seas and petroleum in the world market.

The relationship between hunger and population growth is not a simple one. A statement to the effect that population is the cause of hunger cannot begin to explain the complex causes of hunger in the world. In fact, for some developed countries, neither population size nor population growth is of any real concern, for there is adequate land and food for all. Yet to overlook population as contributing to the problem of world hunger would be a serious oversight.

Food production

At the present time in the developing world, as in the recent past, agricultural production is keeping pace with the steadily increasing demand. This has been achieved through the introduction of new and highly productive strains of cereal grains along with other evidences of technology such as the use of fertilizers and pesticides. In addition, new lands have been put into production, although some of these require drainage and irrigation. All of these improvements require heavy inputs of energy and materials which were, for some time during this steady rise in production, viewed as abundant resources. The result today is that there is enough food produced worldwide to supply the entire world population with an adequate diet. However, since the affluent are able to obtain any amount of food by virtue of their buying power, and also since this food supply is not distributed evenly, there remain about a half billion people malnourished.

When attempting to find solutions to a problem so complex and so extensive as world hunger, it is attractive to pinpoint a single cause and to devise a solution based upon it. It is tempting, for example, to attribute the problem of world hunger strictly to poverty, or to population, or to inadequate food production. World hunger cannot be attributed to a single cause. The causes of the world hunger situation are many, and these causes strongly interact with each other.

Biblical perspective

The Bible has much to say about caring for the hungry and the poor. It also mentions frequently man's agricultural tasks: sowing, harvesting, and distributing food. Both subjects are directly related to man's place and purpose in the world. To articulate a biblical perspective on hunger, therefore, we must begin by inquiring into man's role in God's world. Though at the very outset man failed in his task, the Bible proclaims the coming of God's kingdom of grace.

The unity of word and deed in our outreach follows from the central affirmation of the Bible that God is sovereign over all. This lordship means that the world is the Lord's and they that dwell therein. The Reformed faith makes clear that God has never abandoned His world to the prince of darkness. We Christians are now engaged in establishing His claims and demonstrating the presence of His kingdom around the world. In His name we bring food, and in His name we speak of His love and triumph over sin. Both are utterly essential.

Our face has been turned outward toward the world hungry and impoverished. Now it is necessary to look at ourselves and consider the shape of our response. We do this not to suggest that we shall thereby eradicate starvation, but because we must stand as symbols and as followers of our Lord.

Our lifestyle

The people of God must act. The biblical evidence, the example of the Lord, and the suffering of people combine to command our involvement with the hungry. How shall we respond? At the root of a change in the lifestyle of Christians in North America, first of all, will be a change in their mentality. This basic change in attitude will mean that material growth is not to be regarded with the admiration we have so often accorded to it.

As a result of that basic change in mentality, we must change our habits, for thoughts and words must result in deeds. Perhaps the first place to begin to change habits is in our eating. The way in which North Americans consume food must be an abomination to the God of the universe and certainly an affront to our fellow man.

In addition to that change in mentality and that change in eating habits, we turn now to a third change, that of a simplicity in lifestyle. This simplicity of style is not unrelated to eating and may well begin right there. For example, it may be well for us to engage in fasting from time to time. Fasting encourages thoughtful reflection on our place in the world and allies us more fully with those who have no food.

Yet, simplicity extends far beyond eating, for it embraces the totality of the Christian's life. Simplicity means that we shall ignore the call for changes in the styles of our clothing simply to remain fashionable. It means that we must reject the planned obsolescence in clothing and other material goods and refuse to purchase new items simply to conform to fleeting changes in style. As we do purchase clothing, however, let us do it unto the Lord and then we may do so with satisfaction and not with guilt and doubt.

There will, undoubtedly, be great resistance to a call for modesty in our churches and facilities since it will be said that they are after all for the glory of God and not for man. Yet as Almighty God regards the face of the earth, we should ask in whom he takes greater delight and in which houses of worship he is more fervently adored. The same standards must be applied to, and the same questions are asked about the style of our homes.

Positive action

Yet, a feeling of hopelessness and desperation may arise as one asks whether such self-denial and simplicity has any positive effects upon the poor and hungry. It is necessary to state, therefore, that, in the fourth place, our changing lifestyle will, of necessity, also result in generous giving and other positive acts.

Let us not regard the call for a change in our lifestyles with nostalgia and sorrow. It may indeed have been enjoyable to experience abundance and to accept the mentality that bigger is better. But the new lifestyle which we as Christians shall adopt will be one even more replete with celebration. Material goods cannot bring the delight of a spirit serene and at peace. The joy in gratitude for God's good earth is still largely ahead of us.

What can we do about world hunger? See page 5.

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The Kings College faculty

VIEWPOINT

Prayer, fasting and action

You will notice a special emphasis in this issue on the world hunger problem. November 5 has been declared an international day of prayer and fasting and it is no coincidence that it falls between the Canadian and American Thanksgiving.

At the time in the year when we thank God for giving us an abundance of everything, we now focus in on those millions of world citizens who live in absolute poverty and who face death and starvation every day.

When you read that 20,000 people die around the world each day because of starvation, you can't help but feel tremendously blessed and thankful for everything that you have.

The thought of world hunger makes one uncomfortable. The more you hear about it, the more you tend to get guilt feelings about eating a full course meal at dinner time and about living in a spacious house.

It hit home recently when I read about the over-populated conditions in several Asian countries. The article mentioned that 40 families live on a piece of property 60 feet by 150 feet — and that is as big as my front yard! To look out of my living room window and visualize 40 families "living" in that area between the house and the road is really unbelievable.

You begin to have guilt feelings about Canada's spaciousness and you almost want to invite half of India to "come on over" and live with us. I can already hear the politicians and economists shudder, as well as Manpower and Immigration officials.

But God doesn't ask us to feel guilty about the hungry of the world. He asks us to feed and clothe them. We are, by world standards, quite rich and well blessed and we are required to share some of those blessings.

As we remember with thankfulness all that the Lord has given us during this past year — and he has given all of us a great deal — we should also remember those around the world who have absolutely nothing to eat or wear. Remembering is not enough, however. That day of prayer is also a day of fasting. Fasting helps us to experience that hunger just a bit more.

Some have termed the November 5 event as a gimmick to get people to give to the poor and needy. It is not a gimmick but a biblical approach to meditation.

After we have remembered and fasted, the church asks us to look at ourselves and our lives. We are called to change our lifestyle and that is perhaps the hardest thing that we have ever been asked to do. We must ask ourselves if our car isn't too big, our house too luxurious, our vacations too extravagant.

We are called to totally ignore fashion trends which dictate what you wear and how long or short the skirt will be, when last year's clothes are still good. We must ask ourselves if we really need that camper or trailer or boat.

Changing our lifestyles to become or remain sober Christians will be difficult for those of us who are used to having and wanting and buying pretty well whatever we want.

This could be the biggest celebration of our lifetime. We will be able to express thanks for what we have received in the past year, we will remember the hungry of the world, and we will be called upon to look at and change our lifestyles. And while those three areas seem so far apart, they are joined together by Christ's blood on the cross. God commands us to be wise keepers of His creation and that means that we have to look into our mirrors a lot to see if our lives are being lived biblically.

May your day of fasting be one of reflection, prayer, and action.

Keith Knight

by Keith Knight

NEWSVIEWS

CBC Radio unconcerned about God

A decade ago the Canadian Broadcasting Corporation (CBC) used to give religion equal time to jazz concerts and the daily livestock reports. Today it no longer seems to be even that important.

There is nothing on either AM or FM bands of CBC Radio that even comes close to being called religious programming. It is as if the CBC decided that there is not enough appeal to be considered worth the investment of time and talent.

Harry Boyle is one who is quite concerned over what has apparently happened in the broadcasting giant with respect to religious broadcasting. "There just isn't any", he says.

Boyle, the former chairman of the Canadian Radio-television and Telecommunications Commission (CRTC), helped launch the CBC's once widely acclaimed religious show *Concern*. He suspects that CBC Radio is suffering from being "too reflective", by which he means that it has become nothing more than a mirror image of society.

There are issues within the Canadian religious scene which certainly merit some attention on CBC Radio. How out of touch the network has become. The rest of the country may be crackling with religious revival, religious programming may have taken over large chunks of viewing time on television, but from CBC Radio the only sound one hears is that of silence.

Old-time evangelism is being reborn across North America — it got Jimmy Carter elected. There is rapid growth of the charismatic movement throughout Canada, and especially in Quebec. Yet on public radio there are no reports, no comments, no insights nothing.

CBC once offered sensitive, balanced, and often profound insights into the spiritual side of human life.

If Christmas was ignored, Easter didn't do much better with an hour devoted to the subject of illegitimacy.

The CBC is about to appear before the CRTC to renew its broadcasting license, firm in the belief that it is fulfilling its mandate for public broadcasting in Canada. The hearings will provide an excellent forum for some churches to air their concern. Let's hope that a few clergy show up.

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DATELINE:THE WORLD

Rev. Johan D. Tangelder

Islam as a spiritual power [2]

Since the beginning of the Muslim era in the 7th century, Islam has won from Christianity a larger proportion of the latter's adherents than any other rival faith. "Eighteenth, nineteenth, and twentieth century scepticism and the fascist, socialist, and communist totalitarian states of the twentieth century," says Kenneth Scott Latourette, "have not yet cost Christianity nearly so large a percentage of its professed followers as did Islam from the seventh through the fifteenth century. Moreover, Islam was the last religion to emerge after the birth of Jesus which has had an extensive spread or which has proved a major rival to Christianity."

Islam is a missionary faith. The Muslim world has become self-conscious in a creative way. It is ready to move forward in the way of Allah.

Where is Islam's presence and activity? Africa has always been considered as fertile soil for Islam. "Islam," writes Dr. H. Kraemer, "especially in Africa, has many recommendations when the situation is viewed realistically. The Negro, by becoming Moslem, enters the religious, social, cultural and blood-community of Islam. Islam adapts itself very easily by its leniency to the current standard of Negro life."

In 1970, according to Barret, there were 145 million Muslims, 104 million pagans, and 97 million Christians in Africa. But the Muslim growth has been greatly exaggerated. "Twenty years ago," writes Walbert Buhlmann, "people were still saying that all the northern regions of Nigeria and the Cameroons were Moslem. Now we know that it is only the ruling classes that belong to Islam. Colonial powers like England and Germany and France had treated Islam with the utmost respect for tactical reasons and published exaggerated figures. As late as 1958, the British governor of Tanganyika said that 65% of the country was Moslem, whereas it has now been made clear that Moslems are no more than 20% of the population."

The advance of Islam southward slowed down by 1930 and came to a halt about 1950. Islam in Africa is in crisis. Christianity is making great gains. The churches are rapidly growing. And converts do not only come from animism, but from Islam as well.

Christianity is gaining ground in Africa and Asia, it is declining in Western nations. Islam is forcing ahead in North America and Europe. The oil rich Arab countries are using their petro-dollars for the propagation of Islam. Several of the leaders of Arab countries have declared that they believe that the dollars they receive from the sale of oil is a trust from Allah, and they intend to use it for the spread of the faith. And money does not only support the building of Mosques in Chicago, Los Angeles and in other major Western cities, but it is also used for missionary activities.

The Muslim League is controlled by Saudi Arabia. In April, 1977, the League sponsored the first Islamic Conference of North America in Neward, N.J. Several hundred Muslim leaders, from over 170 organizations, met to consider "where they are and plan strategy for the future."

Islam is on the move! The new economic and political power of Islam nations is behind the great increase in its missionary endeavour. As a result of the work of the Islam Conference of Foreign Ministers an International News Agency has been set up in 1972. Its purpose is to "consolidate and safeguard the rich cultural heritage of Islam, foster closer relations among member states, promote professional contacts, and work for the consolidation of the objectives of the Muslim world." In the same year, the Islamic Development Bank was established. It has now enormous working capital.

Do you know that Canadian Christians face a Muslim challenge in their own country? The Muslim population in Canada has mushroomed in recent years to perhaps 300,000, nearly all due to immigration. Some 1,700,000 immigrants have entered Canada in the past 10 years. Many of them are non-European. Evangelical Missions Information Service reports that "the largest concentrations of these new immigrants, including professing Muslims, are located in the largest Canadian cities of Toronto, Montreal and Vancouver, with Toronto certainly having over 50,000 Muslims. Perhaps an additional 50,000 are located in the belt from Windsor to Toronto. Smaller Muslim communities are located all across Canada. Muslim associations are organized at all major Canadian universities."

No longer can we make a distinction between home and world missions, missions in a pagan land and evangelism at home. The whole world is a mission field. The Muslim influx is a mission challenge to the Canadian church. The task formerly committed to the "foreign missionary" is now the task of every Christian.

Talitha home maintains its work with girls

Dear Sir:

The question is often asked: What is the Talitha Christian Home? The name is derived from Mark 5, "Jesus, taking her by the hand said to her, Talitha cumi, little girl arise."

The purpose of our home is to give girls a helping hand, to lift them up, so that they can take a place in life worthy of our calling.

What kind of girls are they? They are not necessarily problem girls, though they may come from homes that have problems. If these girls were younger they could easily be placed in foster homes. A baby can be placed, children up till ten usually find a home. But adolescent girls, who takes them in? Girls whom we never saw before. The first thing we hear about them is trouble. We feel sorry for them, but can we love them?

The Children's Aid Societies in Northern Ontario apprehend girls who for their own protection and wellbeing have to be removed from the environment in which they live, even their own home. Correctional services have girls on probation, or girls coming from training school, who for some reason cannot yet return to their own homes. These girls may be native girls or French or English Canadian girls, Protestant or Roman Catholic. But they need a place to stay.

The Talitha Christian Home has been founded by people of Reformed persuasion. That must show in the set-up of the home. We believe that our Covenant God has given the home as a place to guide children in the way of the Lord through example and instruction. Some group homes are run by social workers each taking a shift. We feel that the ideal set-up is a home with Christian houseparents who show concern and are willing to accept this challenge, houseparents who have had the experience of bringing up their own children, houseparents who know about discipline as an act of love.

We realize that in such a demanding occupation a need is present for relaxation. For that reason relief parents are available to step in when requested.

The home was opened in January 1978. Mr. and Mrs. Kuiper with the help of volunteer worker Hilda Hagen were houseparents from January till the end of April, when they left for a similar position in New Hamburg. We are thankful for their work in this initial period of operation. To start from scratch is always difficult. From May till August Mr. & Mrs. Vander Heide were houseparents. They felt that they were too young for this work and decided to quit.

We are now considering applications for houseparents from older couples. We hope that for the sake of the girls the houseparents to be appointed will stay with us for some longer time, to give stability to the home.

We have steady three girls in the home which is licensed for nine girls. Other girls have been in for shorter periods of time. More girls are available and can be placed when we find houseparents who bring the needed stability.

In the meantime we may be thankful for the blessings that have come from the home. A Christian atmosphere is present in the home. During the day the girls are in school. They have contact with the young people of our church. They usually attend the morning services at the Christian Reformed Church or at another church if they so desire.

The home is built on a 73 acre property. A garden was planted, landscaping was done this summer. A recreation room is being built in the basement, so that the girls will have other things to do than watching television and listening to records and tapes. The home is well built with six bedrooms for the girls, two bedrooms for the houseparents and a bedroom-sitting room with bath for the relief parents or for a child care worker, or just for guests. The home has altogether three bathrooms plus a washroom in the mudroom area.

We may be thankful for the interest of our denomination for this project. We are much encouraged by it. Also locally we receive much cooperation. The devil tries to spoil good relationships by slander and rumor, but the truth will shine clearly for the obedient.

We ask you for your continued prayer and support.

Pastor Jacob Binnema
Cochrane, Ont.

Travel agency?

Dear Sir:

In the Calvinist Contact of August 18 is an article "Bezoek aan West Europa", door Berta Homar.

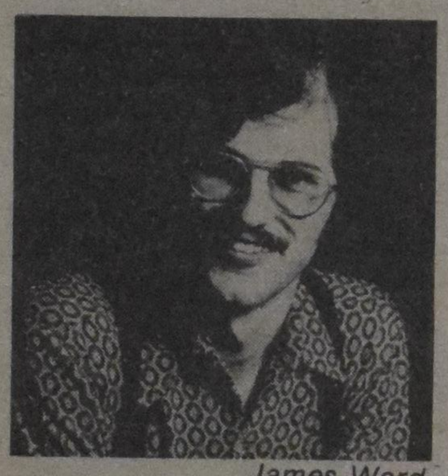
We, as a Golden Age Club, all with Dutch background, would be very much interested in the details, approximate cost, and time of such a trip including trip by plane from Lethbridge to Amsterdam, for mid-summer, 1979. Is there a travel-agency around that would contact us and give complete information?

Mr. C. van't Land
Golden Age Club
P.O. Box 608
Coalhurst, Alta. T0L 0V0

Christian musicians to tour

Is rock music from the devil?

Well, before we even begin to think about that thorny question, we should listen to the songs of James Ward and Michael Kelly Blanchard, both Christian musicians. Many of us will have the opportunity to hear them—after performing at the Ontario Teacher's Convention in Hamilton later this month, Ward and Blanchard will spend two weeks touring southern Ontario and Michigan.

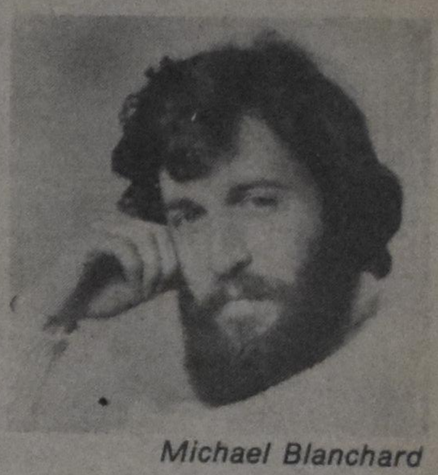


James Ward

But why should we hear them to answer our initial question? Actually neither is a rock musician, though both have been influenced by the rock sound. Ward and Blanchard—who perform separately—have both developed their own unique style of songwriting and performing, a style which tries to capture the power and joy of life in Christ.

Ward is a keyboard man, using both the acoustic and electric piano. He leans over his instrument, tapping his toes, trying to fill his listeners with the energy of an old-time Negro gospel hall. He's like a modern-day Psalmist, basing many of his numbers on the Psalms in the Bible. Other compositions of his also are filled with the joys and sorrows of a creature of the Lord crying out in psalms to his Maker.

Blanchard has an entirely different musical personality. He's a true folk singer, complete with clean acoustic guitar playing and a mellow baritone voice. His songs show him to be a story-teller, with a gift for sharing down-to-earth human experiences. Many of his stories find their source in Scripture, including the men walking to Emmaus and the Israelites in the wilderness. Blanchard's music comes to life with a feel for serious drama combined with a sensitive sense of humour.



Michael Blanchard

So, is rock music from the devil? Perhaps our discussion would be more uplifting and edifying if we concentrated on music which tries to serve Him who created it. The songs of James Ward and Michael Kelly Blanchard are certainly a positive step in that direction.

Tour itinerary

St. Catharines, Wednesday, October 25; Hamilton, Friday, October 27; Guelph, Saturday, October 28; Bowmanville, Monday, October 30; London, Thursday, November 2; Toronto, Friday, November 3; Detroit, Saturday, November 4; Grand Rapids, Sunday, November 5.

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PASTORAL PONDERING

The "calling of a Cadet Counsellor

Last week it was "open house" at our local Cadet meeting. Quite a few parents came. I don't know whether it is my grey hair, or that the parents, knowing their offspring, felt pity for me, but a number of questions were directed at me. These questions ranged from: "Aren't you very tired after a night like this? How do you do it?" to "Why do you do it?"

The last question is of course the most interesting and also the most important one. It is possible to give some glib answers like "Because I like it" (which only tells part of the truth), or "Because God has put this on my way (which sounds pious and somewhat unreal). I had to answer that question for myself and I want to share my pondering with you. Perhaps the best way to share it is to follow my thoughts on this subject, even if they seem to be somewhat rambling.

To me the most fascinating human character in the Bible is Simon Peter. This man leaps from the pages of the gospels in such a human way that I can easily identify myself with him. You see a man who at one moment boldly proclaims, "You are the Christ, the Son of the living God" and the next moment he is rebuked as "satan", for interfering in God's plan for men's salvation. A man, who at one moment steps out in faith boldly and tackles the impossible, like walking on water, but the next moment looks at those waves and shouts: "Lord, save me." You see him refusing the Master to humiliate Him in the footwashing, but after hearing that this is necessary, his desire is to be washed all over. And then, eager to defend Jesus, he draws his sword and does a poor job. And then we come to that night after the denial: those bitter tears. Who of us has not shed those at one time or another?

However there is forgiveness and hope. Even restoration. It is described in that beautiful chapter John 21. After breakfast Jesus gives Peter the opportunity to show his love for the risen Saviour. And every time Jesus is asking the question: Do you love me? He gives Peter a mandate. And that mandate is one of pure love for the flock He leaves, His Church! Feed and tend my sheep, lambs too!

He restores a forgiven sinner to a co-worker. You know of course that forgiveness and salvation are free. And we hear it often: we are redeemed, we are saved, we are forgiven, and now everything is fine. True. We are off the hook. True? No, not quite. Paul goes a little farther. He compares the church with a body in which every member has a task according to God's plan. Every member in the church received a gift, a talent, which should be used for the whole body, the other members. My place at this time is to counsel the Cadets. Being able to do this can be called a fruit of the Spirit, a talent, an experience. After having raised a family I know something about boys, and that knowledge can be used in Cadetting, which is taking care and training of some members of the body of Christ.

However, you must understand that this present conviction does not lock me into this service forever. The requirements of the body change, and we must often change with it. The Spirit will make sure that we are equipped to serve in different capacities. If those who love the Lord would in thankful concern obey Him I assume that our church societies, clubs etc. would not have to plead and to cajole people to get involved. Feed my lambs! That's why I am a counselor.

M. Traas

A call to prayer

An emphasis on prayer involves both quantity and quality. Prayer takes time, and in a busy life this means disciplining ourselves to take more time for prayer. But prayer cannot be simply measured by the clock. We need to pray with a greater sense of urgency. "If my people who are called by my name humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (II Chron. 7:14). As long as we are complacent, we will not be moved to great prayer. If we honestly examine the spiritual condition in our church we have little to be complacent about.

But our attitude must also be one of expectancy. If we pray in a spirit of humility and in a spirit of repentance, the passage just quoted and many others in Scripture promise us that God will answer such prayer by doing great things on our behalf. We must believe this. We must pray in faith. We must show God we believe these promises by the way we pray and the way in which the rest of our lives are consistent with such prayers.

Join us for earnest prayer. If you are truly concerned about our church then come to Prayer Group each Sunday Morning at 9:30 in the Library.

First Reformed Church
St. Catharines, Ont.

CHURCH NEWS

All-Alberta Ministers' Workshop

Recognizing the increasing emphasis upon and frustration concerning the subject of church discipline, we, the ministers of Classes Alberta North and South, met on September 12th and 13th for our semi-annual retreat in Cochrane to consider the theme: "Church Discipline in the Contemporary Church." We were ably assisted in our reflection by Calvin Seminary professor, Dr. Richard De Ridder, who presented informative lectures on the following subjects:

1. An Evaluation of Current Trends and Needs in Church Discipline
2. Discipling the Fellowship
3. The Goals of Discipline

In reviewing church discipline statistics from the past 45 years, "Rich" demonstrated that although it is generally true in the church world today that church discipline is in serious decline, the Christian Reformed Church continues to take very seriously her responsibility to exercise discipline within the believing community. So while it is sad to observe an increase in the number of resignations, excommunications, and erasures from a ratio of 17/10,000 in 1933 to 47/10,000 (this figure includes lapsed membership) in 1977 such a statistic does serve to highlight an obedient concern within the Christian Reformed Church for members who walk contrary to the life-giving Word of God. Furthermore, we all sense an urgent need for greater involvement by members in the disciplinary process, realizing that the effectiveness of "official" church discipline depends upon and never precludes the faithful exercise of personal and communal discipline on the part of the Lord's children.

It was good to be challenged again with the reminder that discipline, including excommunication, is primarily a redemptive measure within the church, aimed first of all at the restoration.

Naturally the presentation opened the door to a number of important issues and concerns which face the church at large and which confront each of us in the particular congregations we serve. We were able to spend a fair amount of time discussing the nature and process of excommunication as well as the meaning and importance of the keys of the kingdom. But as often happens at such workshops, a certain measure of frustration is felt at the realization that after 24 hours together we only "scratched the surface". We are impressed and challenged with the need for more formative Biblical reflection on the nature of, and relationships between, the church, kingdom, office, ministry, sacraments, and discipline.

So needless to say, we are not at a loss for topics for future retreats! We thank the Lord for such opportunities to wrestle together as his children as we seek to live and work and play by the light of his Word, to the end that his kingdom may come and his name be praised!

Kenneth Baker

Rev. Tigchelaar installed

Rev. Daniel R. Tigchelaar, formerly of Pembroke, Ont. was installed as a minister of the Victoria, B.C. CRC on September 14, 1978.

He joins Rev. Peter De Bruyne, pastor of the church since 1971, in serving the congregation of 180 families.

In attendance at the ceremony was the new pastor's twin brother, Rev. David Tigchelaar, a home missionary in Kamloops, B.C., who read the form for installation, and gave the greetings from Classis B.C.

The charges were read by Rev. Arthur Schaafsma, formerly of Smithville, Ont. and now retired in Victoria. Others extending formal greetings were Henry Kuyvenhoven on behalf of the council and congregation, and Rev. A. Schweitzer of Duncan, B.C., on behalf of the other Vancouver Island churches.

The sermon for the service, given by Rev. De Bruyne, examined Paul's message to the Colossians (1:25), "Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God."

The Youth Choir, under direction of Mrs. Dale Huberts, helped the whole congregation praise the Lord by singing several beautiful songs about the greatness of God, our wonderful Saviour.

CHRISTIAN REFORMED

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Declined

-to Peterborough, Ont., Rev. H.R. DeBoister of St. Catharines (Maranatha), Ont.

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Meadowvale, Ont. — John Kwantes, 503 Meadowwood Rd., Mississauga, Ont. L5J 2S4

Whitby, Ont. — Mr. A. Meima, Box 73, Taunton Rd., R.R. 1, Whitby, Ont. L1N 5R7

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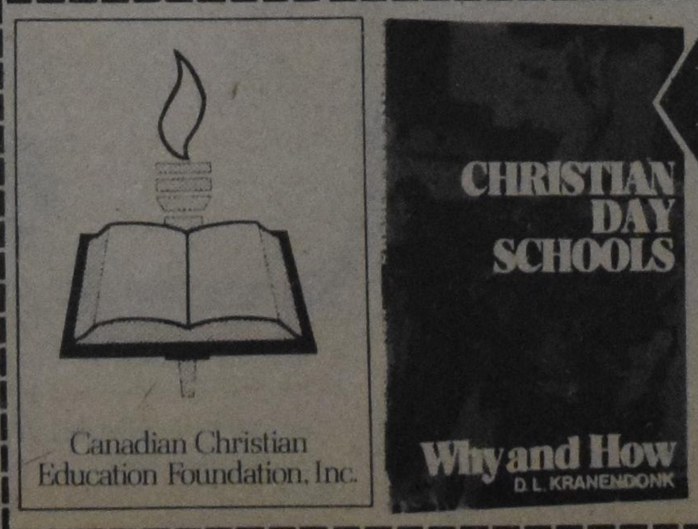

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Our response to world hunger

Taken from sections of Task Force on World Hunger.

Once you become aware of the world hunger situation, what can you do about it? Several questions must be asked and answered. What is the over-all purpose, the over-arching goal, which we set for ourselves? What should be our response, individually and communally, to the demands of Scripture in view of the world food situation? How is the response to be carried out? Who is to carry it out? And when is it to be carried out?

Our aim is to alleviate hunger in the world. This ambitious aim does not presuppose that our efforts will solve, nor even make a large dent in, the world hunger problem. But we believe that we, as children of God, have an obligation to assume this task and we are confident the Lord will bless our humble effort. The Lord has given us an opportunity for service; we must seize it.

...Our aim is to alleviate hunger in the world...

How is our response to be carried out? At the individual level, we expect a modification of the lifestyle in response to the hunger problem. We hope that each family will sit down and consciously make decisions regarding what they can "give up" so that the funds may be used to alleviate hunger. We have in mind such things as eating some meatless meals, giving up a few nights out, reducing the use of luxuries, and delaying purchases.

At the communal level, we hope that each individual congregation will discuss in societies and congregational meetings how they may best meet world hunger needs and how they may modify their communal lifestyle. We hope such discussions will also be held at the classical level.

Who is to carry out the response? At the individual level, obviously, there is only one person who can carry out the response, namely, the individual. However, we encourage parents to discuss this matter thoroughly with each other and their children. We believe it best that the individual responses be carried out at the family level.

At the congregational level, we recommend the appointment of "hunger coordinators". These coordinators would be part of a national network developed by the Christian Reformed World Relief Committee (CRWRC). We envision these coordinators setting up programs both at the congregational and classical level, all as part of a national program.

At the denominational level it is more difficult to assign responsibility; the problem is so multifaceted and multidimensional that no single existing Christian Reformed agency is able to deal with all facets of it. Several aspects of our response are extremely important: education of our church members, hunger alleviation programs, and ministry to the spiritual needs of the hungry. Yet, we have separate denominational agencies dealing with these topics; such as the Board of Publications through the department of education, the CRWRC and the boards for World and Home Missions.

What sort of plan of action is being undertaken by the Christian Reformed Church in connection with the problem of world hunger?

-The church adopted a formal declaration of response (see box).

If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday.

-The denominational agencies must have a comprehensive plan of action drawn up and presented to the Task Force on World Hunger by the end of 1978.

-A "hungry country" must be selected as the initial target with an intensive word-deed ministry involving all church agencies.

-A special Hunger Fund will be set up to finance the word-deed ministry in the target country.

-Members of each church are asked to give one per cent of their income to alleviation of hunger, without a decrease in their contributions to other church work.

-Each congregation and classis is asked to name hunger coordinator volunteers.

-The first Sunday of each November will be a denominational day of prayer and fasting, with the resulting savings to be contributed to the Christian Reformed World Relief Committee for the alleviation of hunger.

-Conferences and workshops will be held in each classis, sponsored by the CRWRC to further discuss this problem on a local level.

-Churches and ministers will receive literature regarding world hunger to increase local awareness.

-The deacons in each church are given the task to take care of the hungry and needy of the world as well as the hungry and needy of the local community.

-Members of each congregation are encouraged to look at their own lifestyles and to change their ways of living in terms of eating habits, materialism and energy conservation.

A day of prayer and fasting

The Synod of the Christian Reformed Church designated the first Sunday of each November to be a denominational day of prayer and fasting in order to reflect on the awesome responsibility that believers in North America have in the face of spiritual and physical starvation across the world.

Synod's Declaration on World Hunger

Recognizing God as the Creator of all things, and man as his steward;
Confessing that God breaks into the lives of his people with his Word and Spirit, training them in patterns of love and justice;
Finding in God's Word his liberality for men and the whole creation, and protective laws for the defenseless and underprivileged;
Remembering the grace of the Lord Jesus Christ, who entered poverty so that others might become rich; and
Listening to God's call to his people to disciple all nations and to practice love and justice in the earth:
the synod of the Christian Reformed Church
acknowledges
that the alleviation of hunger at home and abroad is an integral part of our Christian responsibility,
and asks
that all members of the Christian Reformed Church devote themselves to gratitude, compassion, repentance, and justice as they respond to world hunger with a ministry of word and deed.

Law Reform in Ontario

Change, continual change, seems to be the only permanent law in the twentieth century. As social, economic and political relationships change, lawmakers everywhere struggle to rewrite those laws which attempt to define and shape those relationships. Sometimes the law itself changes these relationships; more often the law is a response to changes which have already taken place as a result of forces which lawmakers are scarcely able to define, let alone control.

As a result, law reform preoccupies our lawmakers. The federal parliament is engaged in the greatest law reform of all, revising the Constitution. In addition it has been busy amending the criminal law and, for example, divorce laws to give recognition to changing social realities.

In Ontario, the provincial legislature has, after years of study and some half-hearted attempts at reform, introduced some fundamental changes in the area of family law. This year has seen the enactment of the Family Law Reform Act, the Succession Law Reform Act and the Children's Law Reform Act.

Although the least substantial of these law reforms is the Children's Law Reform act, it is not the least interesting. This legislation abolishes "Any distinction . . . between the status of children born in wedlock and born out of wedlock . . . ." In other words, for all purposes the distinction between legitimate and illegitimate has been done away with. Henceforth, in any document, including a will, a reference to child or children shall be interpreted to include legitimate and illegitimate children.

Accordingly, a reference in a will that certain gifts be made to someone's children will be interpreted to include both legitimate and illegitimate children. In any intestacy (dying without a will) legitimate and illegitimate children share alike. Under the Family Law Reform Act illegitimate children have equal rights with legitimate children to support. In fact, the Legislation might do away with the distinction of the words themselves.

The protection given to illegitimate children would seem to be entirely in keeping with the duty of the legislature to protect those incapable of protecting themselves from the acts of others. The Legislation as such recognizes also a change in the contemporary lifestyle and family structures.

The Succession Law Reform Act introduces some welcome and long overdue changes in the area of wills, dying intestate, and the rights of dependants to seek relief against the results of wills that do not provide for them.

In the next article I should like to deal more specifically with the changes in the Succession Law Reform Act of Ontario that deal with the following areas:

Holograph wills: it is now legal to make a will completely in your own handwriting, signed and dated, and your will is legal and binding. I will point out some rules and risks that should be considered when writing your own will.

International wills: making a will that is capable of being acceptable for probate in many provinces and states.

Intestacy: what happens when you die without a will? Who gets what? The rules have been changed and I will point them out.

Since a series of articles dealing with wills and intestacy have previously appeared in this paper I will restrict myself to the areas which have been the subject of Law Reform in Ontario.

Written for C.S.S. by Mr. Jan Poot, a lawyer practicing in Woodbridge, Ontario.

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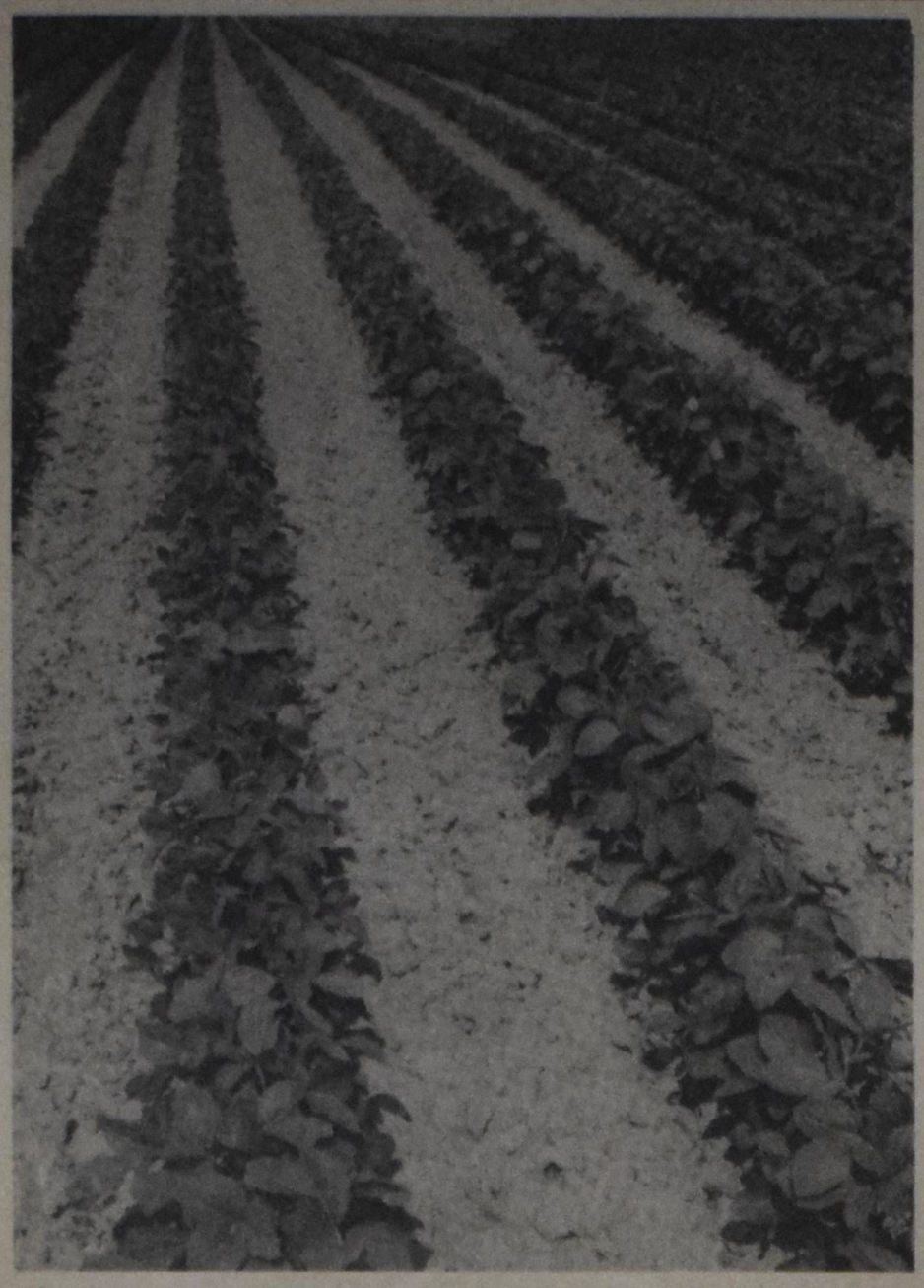

Agriculture becomes big business

by Dr. Ken Piers

Dr. Piers is a professor of chemistry at Calvin College. This article is based on a set of lecture notes used for an interim course at Calvin.

The development of mechanized agriculture has, as we have seen, brought an enormous change to the character of North American food production. Transferred from a system in which the bulk of farm work was performed by draught animals and human hands, agriculture entered a phase in which animal and human energy expenditure rapidly decreased. Instead, the energy for performing the necessary work is now supplied from petroleum sources which we are grudgingly beginning to admit, is exhaustible and non-renewable.

Leaving the farm

The advent of mechanized farming marked the beginning of a continuing shift of population from rural areas to the increasingly gutted urban centers of North America. This result could have been predicted and was inevitable once the committment to mechanized agriculture had been made for fuel-powered tractors are capable of cultivating a great deal more land in much less time than food powered animals and human hands. Thus fewer people are required to perform more work.

For the period from 1966 to 1971 alone, farm population in Canada decreased by some 500,000, a reduction of 24%.

However, declining rural population was not the only result of mechanization. Combined with decreasing numbers of people down on the farm came a reduction in the absolute *number* of North American farms and a resulting *increase* in the average farm size.

Between 1941 and 1971 in Canada there was a 50% decrease in the number of farms in operation (from 733,000 to 366,000) although the acreage under cultivation actually increased.

That farm populations decreased and farm sizes increased with coming of machines is not surprising. But we might well ask, after machines were more or less in place (say by the mid 1950's, early 1960's) why did farm population continue to decrease and why did farm sizes continue to increase? Could we not have expected them to stabilize?

The coming of modern machines

In order to gain an insight into the continuing drift toward larger and larger farms with ever fewer farmers we must recognize that much more than farms were affected by the onset of mechanization.

Prior to machine technology the small family farm was more or less independent and self-supporting. Generally such farms produced their own seed, and fertilizers (green manure), controlled their own weeds (manually and by appropriate cultivation methods); nurtured, and raised their own livestock, harvested their own grains and milled their own animal feed. Essentially the only point at which the small farmer was bound to an external agency was in the marketing of farm products. Grains had to be sold to independently owned elevator companies, hogs and cattle to private stockyards, slaughter houses or meatpacking plants and so forth. The farmer's income was limited by his own ability to produce farm products and the price that the purchaser of his products was willing to pay.

The advent of mechanization and the introduction of technological products to the family farm changed the situation drastically. It was at this point that the modern agribusiness had its beginnings. By committing himself to the purchase of machines to do his work for him, the farmer, unwittingly perhaps, was surrendering freedom and independence which he has not been able to recover.

Who will pay?

The purchase of machinery represents a significant capital investment, capital which relatively few farmers had readily at hand. Forced to borrow money from banks and other lending institutions the small farmer entrenched himself into more or less *long term capital indebtedness*. In order to redeem his debt, the farmer was forced to increase his income. This of course can be achieved in more than one way.

One approach would be to increase the prices that the farmer receives for his marketed product. In fact, this method seems to be perfectly reasonable from the point of view of most large business corporations. When the cost of production of a given product increases such costs are normally passed along to consumers in the form of a price increase. This certainly was the case, for example, when in the early 1970's, even in the face of slumping car sales the big three auto manufacturers introduced a hefty price increase of some $400 to $800 per car in order to cover escalating costs of production.

Unfortunately the small independent farmer does not occupy such a powerful economic position. The prices he receives for this produce can pretty much be dictated by the meat packing plants, produce factories and grain companies. He either accepts the price offered or is forced to store his goods on the farm and hope for better times ahead. Of course storage of perishable goods such as fruit and vegetables is not attractive, storage of cereal grains is costly and storage of livestock suffers from the twin afflictions of being costly and the fact that the livestock has the nasty habit of growing old. Thus price flexibility for farm produce is very limited. The evidence is clear that the price farmers receive for their products on a per unit basis has no where near kept pace with price increases of other goods in our economy.

But there are other methods of increasing farm income. If profit per unit of produce cannot increase much, income can be multiplied by increasing the number of units of produce generated per farm. The most direct method of achieving this result is to increase the average farm size and decrease the number of farmers among whom the generated income must be distributed. That this avenue has been followed is evident from the figures regarding farm size shown earlier.

However increasing land holdings has built-in drawbacks associated with it. First of all land must be paid for. This means that the farmer is forced back to the friendly neighborhood banker thereby increasing his capital indebtedness (much to the benefit of the banker of course), and thus requiring that his farm income increase again.

Land for sale

Associated with the demand for increased land holdings of course is the escalating cost of land on the open market. Farmland in my (relatively remote) home town in Alberta for example has more than quadrupled in price over the last 20 years. And dairy farms in the lower mainland of B.C. have been known to triple in price over a period of time as short as four years. Similar price increases in farmland in the U.S.A. have been observed. Farmland in Iowa presently is selling anywhere between $1500 and $3000 per acre. The result of course is that land can only be purchased by the rich. Those less well off can only subsist or be forced off the land altogether.

However, even if a farmer is able to increase his land holdings, all is not roses. The farmer soon finds out that the tractor which was large enough to farm 200 acres adequately is no longer sufficient to farm 400 acres. So it's back to the implement company for a new round of machinery purchases.

But now that the farm equipment company has its teeth into the farmer, the situation is even more bleak. The tractor that cost him $5,000 a few years ago is now likely to be more than double in price. So it's back to the banker again for another round of capital equipment loans. And so the story goes. It is evident that increasing land under production probably, in the long run, cannot save the family farm from extinction. Other avenues of improving farm income must be found.

Once again it's science and technology to the rescue. Back at the lab, biologists, plant science specialists and such like have been busy experimenting with the development of new high yielding strains of cereal grains. Introduction of these new hybrid grains onto existing farm lands ought to increase productivity of already owned land. Could this save the family farm?

Well in some measure it did, but even here problems remain. Some of these new grains require large quantities of water and other nutrients which meant that they were unsuitable for locales with minimal annual rainfall (unless irrigation is used) or with infertile soil. Secondly it meant that the small farmer became dependent for seed grain on another external agency — the seed companies. But, perhaps most serious, the introduction of these more or less artificially produced plant hybrids meant the loss of a great deal of genetic variability in the crops being raised.

Chemicals: the solution?

However even here the farmer is not left without recourse, for down the road the chemical company is busily

generating pesticides to eliminate these undesirable little beasts should they happen upon our carefully bred crops and produce. Indeed it was thought that the discovery and application of these miraculous chemicals would rid the creation once and for all of all these criminal elements. The chemical plants did not only produce pesticides for the farmers benefit, however. Once it was discovered that plants require inorganic nutrients (principally nitrogen, phosphorus and potassium) for healthy growth, the chemists quickly came up with ways of producing these nutrients artificially. Deciding that we could do nature one better, we began to apply these nutrients to our growing crops artificially, forsaking, the more classical methods of maintaining soil fertility (crop rotation, green manure, animal waste etc.). Well, the results are partially in. Productivity per unit land skyrocketed on the farms. Harvests were more bounteous than ever before. But did all this secure the future of the family farm? Apparently not.

Farmers today are in-hock to the seed companies for their seed, to feed companies for animal feed, to implement companies for their machinery, to oil companies for their fuel, to chemical companies for their fertilizer and pesticides. In fact it appears that the small farmer is more in-hock today than he ever has been. With all this in-hockery more and more small farmers are giving up their land and their farms—some grudgingly, others happily.

But who is taking over their land? Big farmers and big business.

Farms for profits

Farming in North America has been and continues to be for some—a way of life. Most small farmers engage in agriculture for authentic and good reasons—they desire independence, freedom, self-sufficiency, produce food and hope to make some money doing it. But as farming is conducted today, freedom, independence and self-suffiency have virtually disappeared. Most farmers are locked-in to a system over which they have little say and virtually no control —about all that's left is the hope to make money. For big business, however, there is no doubt what their goal in agricultural engagement is — sustained profits. But if profits are so hard to come by in farming, why is big business interested in getting involved in the procedure?

Well, profits in agriculture are, in fact, not so hard to come by. In fact virtually every business involved in the agriculture and food venture is doing very well thank-you. The chemical plants, oil companies, feed companies, food processors, implement companies, bankers, grocery chains are all quite happy with the agricultural scene as it is developing. It's just that the small farmer has a hard time turning a profit.

But, it may be argued, if the small farmer cannot compete in fair and open competition, is it not well that he should self-destruct? Aren't the big operations more efficient and therefore able to survive whereas the less efficient operator must—and should disappear? Well let us try and see.

First of all has the competition between the big operator and the small farmer been open and fair? Traditionally Canadian and U.S. government officials have sung the praises of the small, independent family farms. Government officials have attached virtually every complimentary objective imaginable to such operators.

One might think then that government reaction to the demise of the small independent farmer would be swift and decisive. One might imagine that strong and imaginative legislature programs might be enacted to preserve and maintain the vitality of the family farm unit. However no suggested legislation exists nor does it appear likely to be born soon. In fact while former agriculture secretary, Earl Butz was singing odes to the small farm enterprise out of one side of his mouth, the other side was busily proclaiming the future trend of American agriculture or lying with big business; integrated, high technology farming and concentration of productive and economic power in the hands of the few large corporations. When challenged on this point he said, "When I said that we're going to have upwards of a million fewer farmers by 1980, that didn't mean necessarily that I approved of that. I simply reported what was going to happen. I think it is inevitable."

All the evidence indicates that larger corporations have had the cooperation of government officials in their take over of the agriculture enterprise. Dr. Ned Bagley, former head of agricultural research at the USDA, conceded in 1969 that the march of technology rather than helping the small farmer has in fact narrowed their choices sharply. "We have narrowed their choices to two: either get with the new production efficiency technology as we are developing it or get out of the farming business."

Part 2 of this article will appear in Calvinist Contact in two weeks.

Farming and faith

FORT QU'APPELLE, Sask. (CCP) — Feeding cattle can teach you something about your faith; so can spending some time with the street corner winos downtown.

That's part of the thought behind a new lay training course at the United Church's Prairie Christian Training Centre this winter. The 11-week course aims to help people understand faith in terms of the world around them. To make sure that happens, the organizers have built work periods right into the program. The 12 or 15 people who take the course will go out to work on nearby farms, on reserves, in the city core of Regina, or maybe in a seniors home, come back to talk with leaders about what they've experienced and go out again.

Directed at people of any denomination who are interested in Bible study, social action and maybe learning a little about themselves as a bonus, the course runs from Jan. 5 to March 30. PCTC has already had inquiries about it from people aged from 19 to 70.

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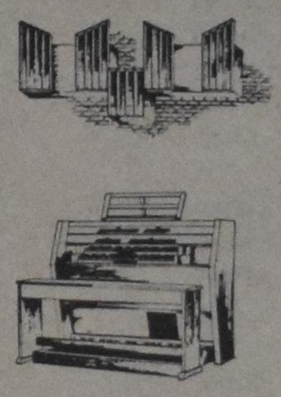

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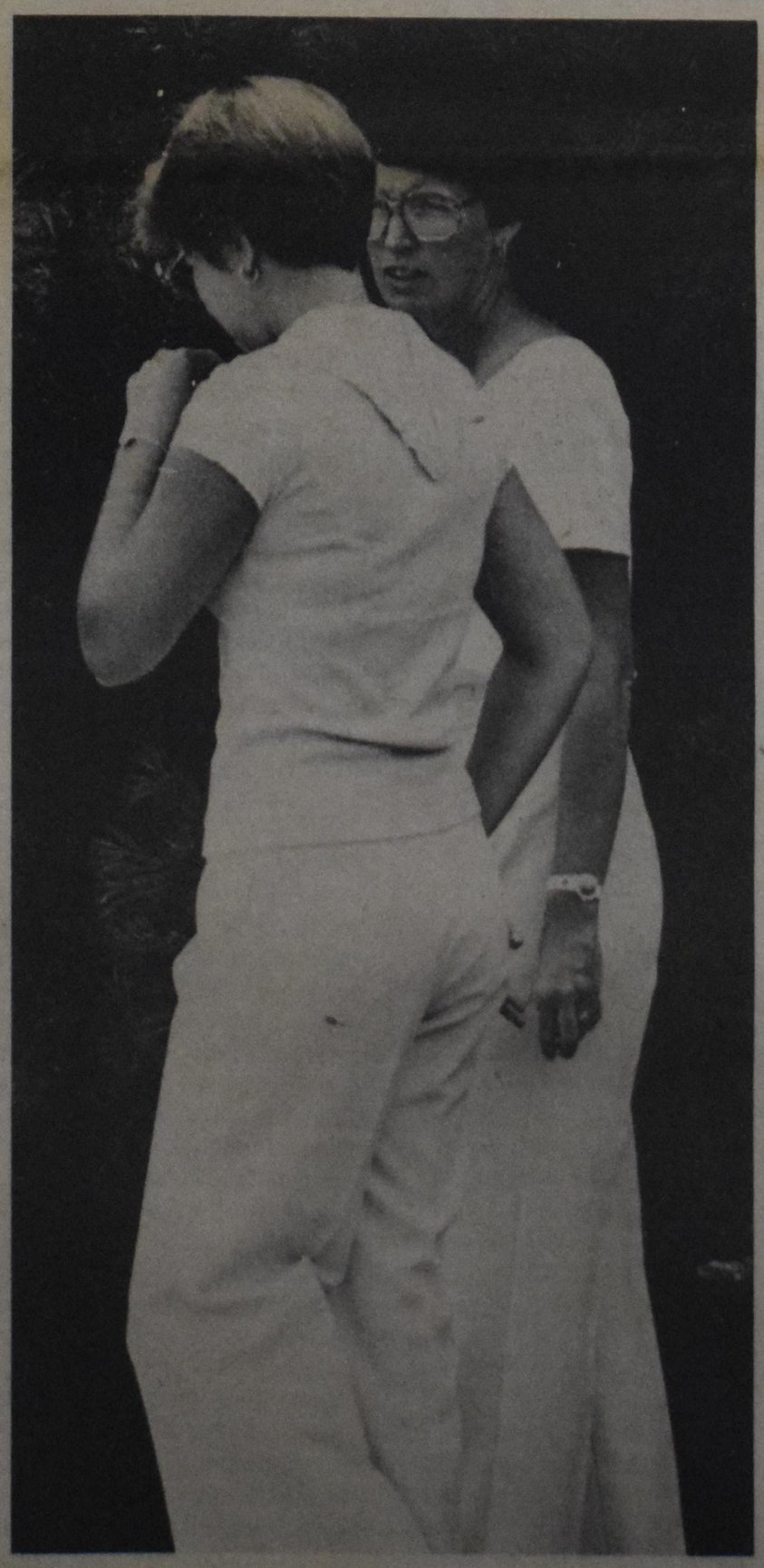

When your kids start talking college,

what are you going to say to them? What should you expect from the college at which they'll be spending four of the most important years of their lives?

First, probably, that the college of their choice is founded on an unwavering Christian commitment, based on God's Word. You'll want an atmosphere that provides spiritual as well as intellectual nourishment.

And of course you want your young people to have an opportunity to grow. So their college must offer challenges to stretch their minds, stimulate their imaginations, strengthen their beliefs; and it must provide the academic and religious resources needed to meet those challenges. It must insure room for development, within the framework of spiritual and intellectual integrity; it must have solid educational and doctrinal credentials.

At the same time, you have a right to expect a college to offer its students guidance—in the area of career preparation, certainly, but also in their personal and spiritual lives. You want assurance they'll be provided with direction, advice, counseling; assurance that their goal will remain service to Christ.

That's Calvin's goal. If we're talking your language, we'd like to start talking college with you. Write...Director of Admissions, Room 16, Calvin College, Grand Rapids, MI 49506.

Freedom within faith: choice and challenge at Calvin College

CALVIN COLLEGE

focus

Pentecostal Assemblies hold anniversary

CALGARY (CCP) — The 31st Biennial General Conference of the Pentecostal Assemblies of Canada met August 24-29 in Calgary. Business was in the Palliser Hotel and night rallies in the Jubilee Auditorium.

The Diamond anniversary of granting a federal charter to The Pentecostal Assemblies of Canada was also celebrated during this conference.

Several records were broken during the conference: A nationwide world missions offering far surpassed previous conference offerings with $482,112.44. A record registration of 812 was 200 more than two years ago in Ottawa. Nine overseas countries connected with the world missions work of The Pentecostal Assemblies of Canada sent their leaders to the conference, the first time for such major representation.

Some of the most lively debates centered around education of the children of Christian families. Many delegates expressed the need for Christian day schools because of the deplorable aspects of the public school system.

Discussion studies into ordination practices roused the interests particularly of those for and against the ordination of women.

Keep Quebec in Canada

CHARLOTTETOWN, P.E.I. (CCP) — A major national effort is under way across Canada to gather names on a petition to be presented later this year to the people of Quebec to convince them that Canadians from coast to coast want Quebec to remain in Confederation.

The idea of the petition began earlier this year among "ordinary citizens" including Catholic and Protestant clergy, in Charlottetown, P.E.I. — where Canadian Confederation began.

It is expected that the results will be presented to Quebec at about the same time as the province's Parti Quebecois government launches its referendum campaign for the Quebec vote on separation.

The co-chairman of the national organization of the unity petition, Keith Cowan of Victoria, B.C. said the petition from the rest of Canada, to the people of Quebec "will invite them to remain Canadians and point out the enormous advantages of keeping the country together.

"The petition is a Christian gesture of faith — in ourselves and in our country. We want to convince the people of Quebec that the vast majority of Canadians want them to stay in Canada," Mr. Cowan said.

Slide program by CSI

Christian Schools International, formerly NUCS, and the Canadian Christian Education Foundation, has prepared a slide-tape program to be used for promotional purposes across Canada.

The program is called Growing in Christ and centres on the child as the theme of the slides and tape. It talks of the child's relationship to the teacher and their joint need for proper textbooks. The program elaborates on the curriculum materials from CSI and the fund-raising role of the CCEF.

The program can be used by church groups, school societies and PTAs and is available by writing Mr. Fred Vander Velde, 2389 St. Francis Drive, Burlington, Ont. L7P 1V3.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Living without appreciation

Around this time of the year we celebrate Thanksgiving Day. I would like to stress a little different side of thanksgiving and that is that we often must live without appreciation and without the thanks that people really owe us. A mother prepares a meal for the family and every member eats heartily, but when the meal is over they all move away from the table and nobody says, "That was a good meal Mom", or "Thank you for giving us a good meal like this." The children even try to get out of doing the dishes. Mother may well remember the time when they were critical of some of the food she prepared and so she really doesn't feel too badly because she knows that this is the kind of thing that happens in life. It's inexcusable, to be sure. The road of life would be so much smoother if we would express our appreciation, but we've become accustomed to this sort of thing — maybe a little hardened to it.

If a mother reacts to this kind of a lack of recognition by feeling unwanted, depressed and hurt, she's really showing that she's not too mature. It is mentioned today that we all crave praise and acclaim and if we do this to such an extent that we need this in order to feel good, we're not really as secure as we ought to be and we haven't really grown up. The desire for attention is a very strong one in children and they will make use of any device to get it. As we grow up we no longer need it in such large doses. Many mothers feel that since everyone ate in a hearty way and with relish, then her meal was a success.

There are many people in public places who look for the acclaim of men. There are many people who need applause; they need to know that people accept them and appreciate them. Now, in a sense, if somebody does something for others they ought to be praised for it — they ought to receive thanks. But what if you don't get it? Then the simple answer is, you're just going to have to live without it. In fact, we all have times in life when we have to carry on our work without receiving recognition and then we may not allow this to make us bitter and we shouldn't begin to feel that our work is not important. The real mark of a person who is strong and who has the kind of character that endures is that we will keep on plodding along even though we don't hear words of recognition and appreciation. Often the best efforts of people go without appreciation. The work of many great artists went unheralded as long as they lived. It was only after these people had left the earthly scene that people began to recognize the greatness of some of these men. There are great writers who have died in poverty. There are artists, musicians and singers who died in poverty. Then later on people talk about their greatness but they forget the poverty that these people had to endure. Handel wrote the great "Messiah" in order to pay off debts that had piled up. If he hadn't written it he might have been thrown into prison because he was in so much debt.

School teachers will often notice that carefully prepared lessons find little appreciation. But when in a moment they have a little impromptu excursion into a sideline, then the children listen and they say, "That was wonderful!" Mothers find that a meal that was just thrown together may get more thanks than something that took many hours to prepare. Certain basketball players will play a very important role in the team, but they have little to show in the scoring records. Those who have the high scores are the ones who carry away the plaudits — they are the most important players on the team; even the ones who play the supportive roles are just as important.

It's good to realize that our best efforts are not always met with gratitude and appreciation, but this should not stop us from doing this. This shouldn't make us feel bitter or insecure. The mature person is one who rises above this level and finds satisfaction in the things that he does because he knows they are worthwhile and important. I often think of our Lord when He was here upon earth. He received so much criticism on the part of the Pharisees and the leaders of Israel. In fact, He was finally cast out completely. But the thing that kept Him going was, "I am always doing the will of my Father." I like that thought because that means that we can live above the level of getting the applause of the crowd and of being popular and having people say nice things about us, because we must rise above the criticism or the lack of appreciation and think in terms of what we are really doing.

If you in your own heart are not quite sure that you are doing your best, you'll need a larger amount of appreciation from others. If you feel insecure in your accomplishments, you need encouragement from others. If you are somewhat dissatisfied with your own position, then too, you are going to need a lot of praise from others and a lot of thanks. For that reason, when we live in this world we cannot depend completely on the appreciation of others.

There are many cases in which there are two sides. A mother should be told that she has produced a good meal and it's inexcusable for husbands and children not to say anything. Or, if a teacher does a good job — it simply means that she ought to receive the applause of those who have been helped by her teaching. The thought that I want to leave with you is that we cannot be dependent upon the plaudits of men. In our own lives we often have to go the road where there are no special incentives, no special encouragements outside of us but you've got to find it inside. It has to grow out of the feeling, "I'm doing my best, I'm doing what I'm supposed to do with all my weaknesses and failings, but at the same time I believe that I'm within the Father's will."

The prospect of hearing Him say, "Well done," is far more important than to have people say, "What a wonderful thing you did." There is a statement that Jesus makes about Mary who annointed his feet, and when she was criticized for doing this they said, "Why wasn't this ointment sold and the money given to the poor?" Jesus makes one little statement: "She has done what she could." That's all God expects of us — not something great — not something outstanding, just to do what we can — that's enough. Then, if people pass us by and say, "Well, after all they're not so important," or they may not praise us, we still can feel in the depths of our hearts that we are doing what we can and that's enough!

Thought for the week

In speaking of friends, remember that God is our friend. In the jarring discord and in the midst of selfish greed and bitter disappointments, He offers peace and He lifts our hearts and our eyes toward Heaven. In the fears and anxieties. He offers courage and strength. When sorrows come and when it seems that the sun will never shine again, or even when we walk the last mile of the road, God is still our friend.

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Liefde van Gods kinderen

Er moet ook nog iets geschreven worden over de liefde van Gods kinderen. Want daarover spreekt de bijbel ook. Die liefde van Gods kinderen, die liefde van de christenen vindt haar oorsprong in de liefde van God. God heeft ons lief in Jezus Christus, en nu moet deze liefde van God door Zijn kinderen worden beantwoord met wederliefde. Dat is eigenlijk vanzelfsprekend. Toen Lincoln een keer een negerin vrijkocht en haar de vrijheid gaf, zei zij dat ze hem nu haar leven lang wilde dienen. Zo blij was ze dat hij haar had gekocht en de vrijheid had gegeven.

Er was een heiden die over de christenen schreef: zie, hoe zij elkander liefhebben. Die liefde van de christenen ontvangt in het Nieuwe Testament onzeggelijk veel aandacht, en wordt zeer sterk benadrukt. De konkordantie kan u wegwijs maken als u wilt uitzoeken en ontdekken hoe belangrijk de Heilige Geest het vindt dat christenen, zonen en dochters van hetzelfde huis, elkaar liefhebben. Nu eens wordt de liefde van Gods kinderen bezongen maar veel vaker worden de christenen er toe opgewekt, er toe vermaand, om elkaar lief te hebben.

Die liefde komt niet voort uit ons eigen hart. Zij wordt zelfs liefde Gods genoemd, en zij wordt in onze harten gestord door de Heilige geest, en die Heilige Geest is ons gegeven! Het komt dus alles van God, het gaat van Hem uit. De vrucht van de Heilige Geest is liefde. Er zijn veel meer vruchten, maar de liefdo wordt als eerste genoemd. Een commentator zegt: 'Zij is daarom een reflex van het liefhebben Gods en vertoont hetzelfde kenmerk van offerbereidheid en dienstvaardigheid. Aan dit liefhebben der christenen kan men zien, dat het liefhebben van God geen illusie maar werkelijkheid is. Zij handelt even wonderlijk als de liefde Gods en zoekt daarom de vijand te winnen door voor hem te bidden'.

U weet dus nu wat liefhebben is. Liefde vraagt niet, liefde geeft. Liefde heeft de ander lief om der wille van hemzelf. Liefde vergeeft, is zachtmoedig en geduldig. Liefde is trouw. U kunt 1 Cor.13 er wel op na lezen om te weten wat nu eigenlijk de bijbelse liefde is. Het zal steeds een beroemd hoofdstuk blijven. Paulus begint ook eigenlijk met te zeggen: Ik wijs u een weg die uitnemender is, en dat is de weg der liefde. Als er geen liefde is, een wederantwoord op Gods oneindige, onbegrijpelijke liefde, dan kunt u wel van alles doen of van alles zeggen, maar het is tenslotte toch niets. Het heeft geen waarde, want alleen dat wat gedaan en gezegd wordt uit liefde tot Jezus, dat heeft waarde en zal ... eeuwigheidswaarde hebben.

Agape is in het Nieuwe Testament ook het woord dat veel gebruikt wordt voor de liefdemaaltijd van de christenen. Ze aten graag met elkaar, en heel vaak eindigde die maaltijd in de viering van het Heilig Avondmaal. Judas schrijft erover in zijn brief, en zelfs bij Ignatius in de na-apostolische tijd vinden wij dit woord voor de liefdemaaltijden der christenen. U moet deze maaltijden ook zien in het licht der eeuwigheid. De Here Jezus sprak ook vaak van een maaltijd die gehouden zou worden. Eens zei Hij zelfs: Ik zal de wijn nieuw met u drinken in het koninkrijk. Van de bruiloft des lams heeft iedere bijbellezer gehoord.

De agape staat dus zeer sterk in eschatologisch licht. 'In haar wordt de eigen aard van het rijk Gods reeds enigermate tot een ervaarbare, in de gemeente werkzame heerlijkheid. Daarom geldt van haar, dat zij nimmermeer vergaat! Alle andere gaven van de Geest zullen ophouden, omdat zij bij deze tijd horen. De liefde zal echter het toekomstige rijk geheel en al vervullen. Zij zal er het klimaat van zijn. Zij is meer dan het geloof en de hoop. In haar is de komende tijd reeds voelbaar geworden. Aan haar alleen is de toekomst'.

Daarom heet het ook in de Schrift: waar liefde woont gebiedt de Heer Zijn zegen, daar woont Hij zelf, daar wordt Zijn heil verkregen en leven tot in eeuwigheid!

Als een heiden dan zegt: zie hoe lief zij elkaar hebben, en dan ons bedoelt, Gods kinderen, dan klinkt dat als hemelse muziek in de oren. Wat geweldig, zo met elkaar leven, en elkaar liefhebben dat de mensen die de Here Jezus niet kennen, en deze liefde niet, gaan zeggen: zie hoe lief zij elkaar hebben. Dan duurt het niet lang meer of het woord der Schrift gaat in vervulling: In die dagen zullen tien mannen uit volken van allerlei taal elkaar vastgrijpen, ja vastgrijpen de slip van een Judeese man, en zeggen: wij willen met u gaan, want wij hebben gehoord dat God met u is. Want dit huis van Juda, dit volk van God, had de waarheid en de vrede lief!

En dat is het geheim van het Christen-zijn: God liefhebben en de naaste. Zoals de liefde van God een handelen, een redden, een daad, is zo zal ook onze liefde iets moeten zijn dat gedaan wordt!

J. Van Harmelen

Lezers schrijven:

De richting van de kerk

Wij gaan de goede kant op. Ja, er mogen nu vrouwelijke diakenen gekozen worden in de Chr.Ref.Church. Maar wat staat er in 1 Cor.14:33 en 34: Want God is geen God der verwarring, maar van vrede, gelijk ook alle gemeenten der Heiligen. Dat uw vrouwen in de gemeenten zwijgen, want het is hun niet toegestaan te spreken, maar bevolen onderworpen te zijn, gelijk ook de wet zegt. En dat is een gebod zolang de kerk bestaat en vooral onder de eerste christelijke gemeenten, daar ze de woorden vers in hun eigen taal in geschrift kregen, geinspireerd door de Heilige Geest, dat is God zelf. Worden de geleerden ook door de Heilige Geest ingegeven? Kunnen ze niet zeggen: ga achter mij Satan, want er staat geschreven...?

Wij gaan de goede kant op. We moeten Holland na-apen. Een jaar geleden las ik in het Fries Dagblad een artikel over de kerken in Nederland. Er was met meer theologen nagegaan hoe er gepreekt werd. En het resultaat was slecht, heel slecht!

Is het hier in Noord-Amerika veel beter? We gaan de goede kant op! Ik ga niet oordelen, dat zal God in de hemel doen.

Nog iets anders: Wie haalt het in z'n hoofd om foto's van vrouwelijke dominees in Calvinist Contact te plaatsen. Dat is nu de tweede maal dat het gebeurt.

Ik wil van mijn hart geen moordkuil maken, ik vind het schandalig. Ik heb er veel verdriet van, van wat zich op deze laatste synode heeft afgespeeld; maar we gaan de goede kant op. Altijd komen de teleurstellende beslissingen uit Grand Rapids. Ja, natuurlijk, het dansen gaat gewoon door.

Vandaag werd in het bulletin van onze kerk vermeld dat twee dominees onze kerk gaan verlaten. Hoeveel zijn dat er nu de laatste 2 of 3 jaar? Zo'n 25?

Ik hoop dat er geen 100 maar wel 1000 brieven komen op wat daar in Grand Rapids gebeurt.

H.Roffel,
Abbotsford, B.C.

Denk aan uw schoolbestuur

Bij het honderdjarig bestaan van de Unie 'School en Evangelie' vraagt ds. J.R.Dijkema te Gorinchem aandacht voor het werk van het schoolbestuur:

Vaak wordt bijna vergeten dat juist het 'bizondere' onderwijs ons het zeer 'bizondere' fenomeen heeft opgeleverd van het *schoolbestuur*.

En naarmate er een grotere verscheidenheid van christelijke scholen ontstond, waren er meer mensen nodig om bestuursfuncties in de schoolverenigingen te vervullen.

Men make eens een berekening hoeveel mensen er in een plaats als Hamilton of Edmonton zijn betrokken bij de schoolbesturen. Men komt dan tot een respectabel aantal! Vanaf de kleuterschool tot en met de Middelbare School, en al de andere scholen die schuil gaan achter een menigte afkortingen, die de leek doen duizelen.

Een groot werk, grotendeels in stilte verricht, maar uiterst waardevol!

Als ik me nu realiseer met welke problemen schoolbesturen te maken hebben: de zorg voor de gebouwen, de schoolhuishouding, personele zaken, kontakt met de overheid, het ingewikkelde web van de onderwijswetgeving; en dat alles behartigd door vrijwilligers als vrije-tijdswerk, dan kan ik niet anders dan diep mijn pet afnemen. En ik hoop dat in de voorbede voor christelijk onderwijs het schoolbestuur niet vergeten wordt.

Want het karakter en de kwaliteit van de christelijke school wordt voor een groot deel bepaald door het bestuur.

De christelijke school is een groot goed. Maar het is met de gaven van onze Heer eigenlijk altijd zo: De verantwoordelijkheid legt Hij in mensenhanden.

PERSOVERZICHT

by Carl D. Tuyl

•De regering in Ottawa had het hard te verduren in de afgelopen week. Allereerst bleef de dollar maar naar beneden gaan als een parachutist wiens parachute weigert te openen. Toen, tot overmaat van ramp werd de uitslag van een publiek opinie onderzoek gepubliceerd, en het bleek dat de regeringspartij aanzienlijk in populariteit had verloren. Dit komt dan op een tijd waarin spoedig in elf distrikten verkiezingen gehouden zullen worden.

•Het was misschien nog niet zo slecht als voor de regering in Engeland waar de anti-inflatie voorstellen van de prime-minister James Callaghan op het jaarlijks congres van zijn eigen partij verslagen werden met overgrote meerderheid. Met een variant op een bekend gezegde: van je eigen partij moet je het maar hebben.

•President Carter vierde zijn vier-en vijftigste verjaardag. De Amerikaanse vakvereniging-leider George Meany voorspelde dat President Carter ook maatregelen zou nemen tot vermindering van loonsverhogingen.

•De begrafenis van Paus Johannes Paulus vond plaats in Rome op Woensdag 4 October. Het college van kardinalen zal volgende week in konklaaf gaan om een opvolger te kiezen, en spekulaties omtrent die keuze zijn niet van de lucht.

•Berichten over overstromingen van rampzalige afmetingen komen uit Viet Nam en Thailand. In Viet Nam verwacht men dat 70% van de rijstoogst vernietigd is.

•Vijandelijkheden braken weer uit in Libanon en wel met een felheid en hevigheid die de intensiviteit van de burgeroorlog van twee jaar geleden ver overtreffen. Na die burgeroorlog waren Syriese tropen in Libanon gestationeerd als onderdeel van een 30.000 manschappen tellende Verenigde Naties vrede-expeditie. De militia van de rechtse christelijke partij in Libanon begint zich nu tegen de Syriese troepen te verzetten. Bloedige gevechten braken ult in de hoofdstad Beiroet en bombardementen bestookten deze stad waar de wederopbouw net was begonnen. Zwarte rook steeg op over Beiroet. De toestand brengt het verdrag tussen Egypte en Israel in gevaar. Israel heeft al gewaarschuwd dat het geen verdere Zuidelijke penetratie van Syriese troepen zou dulden. Het aantal slachtoffers van de ellende bedraagt al meer dan duizend.

•Terwijl dat allemaal gebeurd vermeld de krant in Toronto de nieuwste mode: doorzichtige broeken voor $45.00 per stuk.

Carl D. Tuyl

de levens geschiedenis van Pieter Vermeulen

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Gemeente Velsen©

door Gé Verhoog

''Ja,'' wordt er gebulderd, ''dat doen we! Zalle we jou effe afmake, anders kenne we zo lang motte wachte!'' De zwaar berookte ruimte davert van het lachen.

Ineens zakt het lawaai af, een aarzelend rumoer blijft over. De meester, die lang bij de deur heeft gestaan zonder opgemerkt te worden, doet nu een stap naar voren.

''Ha, de meester,'' grinnikt de Paardekop, plots gekalmeerd.

''Goeienavond,'' zegt de meester joviaal, ''ik hoor dat je zojuist je uitvaart en begrafenis hebt geregeld; heb je ook aan jezelf gedacht? Je bent zo royaal voor je vrienden, ik merkte op dat je niet aan je zelf denkt.''

Met open mond staart de Paardekop hem aan, maar voor hij iets kan antwoorden, klopt de meester Hannes op de schouder. ''Hannes, ik geloof dat het nu mooit genoeg is geweest.'' Hij ziet Rooie Nelis strak aan: ''Nelis is hier ook weer, jammer, heel jammer. Ga mee naar huis, dat is beter.'' Er valt een stilte; Nelis schraapt zijn keel luidruchtig en loert naar Hannes, die zijn lege glas in de rondte draait zonder te weten dat hij dit doet.

''Zeg, tweedehands dominee,'' tiert Hein, ''wat doe je in mijn nering? Drink je mee of kom je me m'n negosie afnemen? Zal ik je eigenhandig de zaak uitgooie?''

Riek heeft de mollige handen in de zij gezet, wat het begin betekent van een schetter-parade tegen de meester, maar dan staat Hannes ontnuchterd op: ''Kom, Rooie, we gaan.''

De meester houdt de deur open, Rooie Nelis wankelt naar buiten, gevolgd door Hannes; de koele avondwind strijkt over hun verhitte gezichten. Ze lopen zwijgend naar hun woningen - af en toe struikelen ze over hun eigen benen en vangt de meester hen weer op. Een bepaalde walging voelt de meester voor deze liederlijkheid, de drankzucht die de mannen tot lorren maakt. Het mens-zijn is volkomen zoek, de hardheid, de beheersing die de mens tot persoonlijkheid maakt - dit alles is hier nauwelijks te vinden en weer rijst de vraag: bereik ik dit wel ooit? Kan van een volk als dit iets goeds worden verwacht?

Hij zucht. Het is inderdaad ploegen op rotsen, maar waarom zal hij naar succes verlangen als hij zich de taak herinnert, die hij en zijn vrouw hier vinden? Gewoon voortgaan en het werk doen wat zijn hand vindt om te doen, dat is arbeiden in Gods Koninkrijk.

''Jongens, wat jammer,'' zegt hij rustig, ''een tijdje geleden, toen we die verschrikkelijke pokken-epidemie beleefden was jij doodziek, Nelis en je wilde beter worden, je had zulke goede voornemens. Je bent hersteld en nu ga je weer de kroeg opzoeken, weer een ellendig leven tegemoet, terwijl je dacht dat er iets goeds in het leven zit. En als Truitje haar vader zo in de kroeg had zien zitten, Hannes -''

Ze mompelen voor zich uit; de koude avond ontnuchtert hen enigszins. In hun nevelige brein zit de zekerheid dat ze zich lelijk hebben laten vollopen met jenever, maar ja -

Morgenavond zoek ik hen op, besluit de meester, ik zal hen in 't oog houden, ze zijn niet slecht, maar slap; ze moeten leren inzien, waarom een mens op deze aardbodem is gezet, wat er aan goeds te vinden is, wat hun taak is.

IJda breekt in snikken los als ze haar man ziet thuiskomen. ''Je zou geen druppie meer drinken,'' jammert ze, ''begin je nou al weer -''

''Zeg maar niets,'' raadt de meester, ''hij heeft er al spijt van en we zullen proberen hem helemaal van de drank af te helpen. Stop hem nu maar gauw in bed.''

Magere Da staat reeds op de uitkijk. ''Had ik 't niet gedacht!'' tiert ze. ''Met messe dreige en als een zuiplap thuis komme en mijn maar anvalle, mens, wat een leven heb ik met die kerel -''

''Hij is nog wel wat bij de tijd,'' remt de meester af, ''bindt hem aan de poot van de tafel vast als hij weer naar de kroeg wil...'' Hij ziet Nelis binnenstommelen, en dan voegt hij er aan toe: ''Daatje. stop hem in bed, en tier niet, want daar bereik je niets mee, we moeten die man helpen. Hij heeft het nodig, dat zie je, we gaan hem helpen van de drankfles af te blijven en zullen hem laten zien dat er zoveel andere dingen zijn waaraan een mens plezier kan hebben. Alles komt best voor elkaar, je Nelis is niet zo slecht als je soms zou denken.''

Da ziet de meester even na, het lange zandpad af. ''Als we de meester niet hadde,'' prevelt ze, ''wat zalle we zonder de meester motte anvange...''

De meester loopt met gebogen hoofd naar huis. Nog enkele jaren, dan wordt het Noordzeekanaal geopend. Welk mens zal later in de geschiedenis ooit beseffen wat hier gebeurd is?

19 Wonderlijk, hoe een mensengemeenschap groeit tot een samenleving, hoe dit als vanzelf gaat: waar men leeft wordt meteen de noodzaak gevoeld aan scholen, maar ook aan winkels. Winkeliers komen uit alle delen van het land naar de Heide om hier een tijdelijke zaak op te bouwen, want de mensen die er wonen zullen dit als een uitkomst zien: men moet toch inkopen kunnen doen. Daarbij krijgt het kanaal nu reeds gevolgen; het is de oude wet van oorzaak en gevolg: het kanaal komt, meteen zal er personeel nodig zijn voor de bediening van sluizen en onderhoudswerkzaamheden, voor het uitbaggeren van de vaargeul, want het dichtslibben blijft een altijddurende dreiging en voortsmoeten er sluiswachters zijn die hun woning dicht bij de sluis hebben.

Er zal gebouwd worden, men zal sluiswachters aanstellen, die in een verlaten oord hun belangrijk, maar vrij eentonig werk moeten doen. Sommigen zien in de toekomst meer huizen in aanbouw, maar dan goede stenen huizen. De Heren Bik en Arnold,

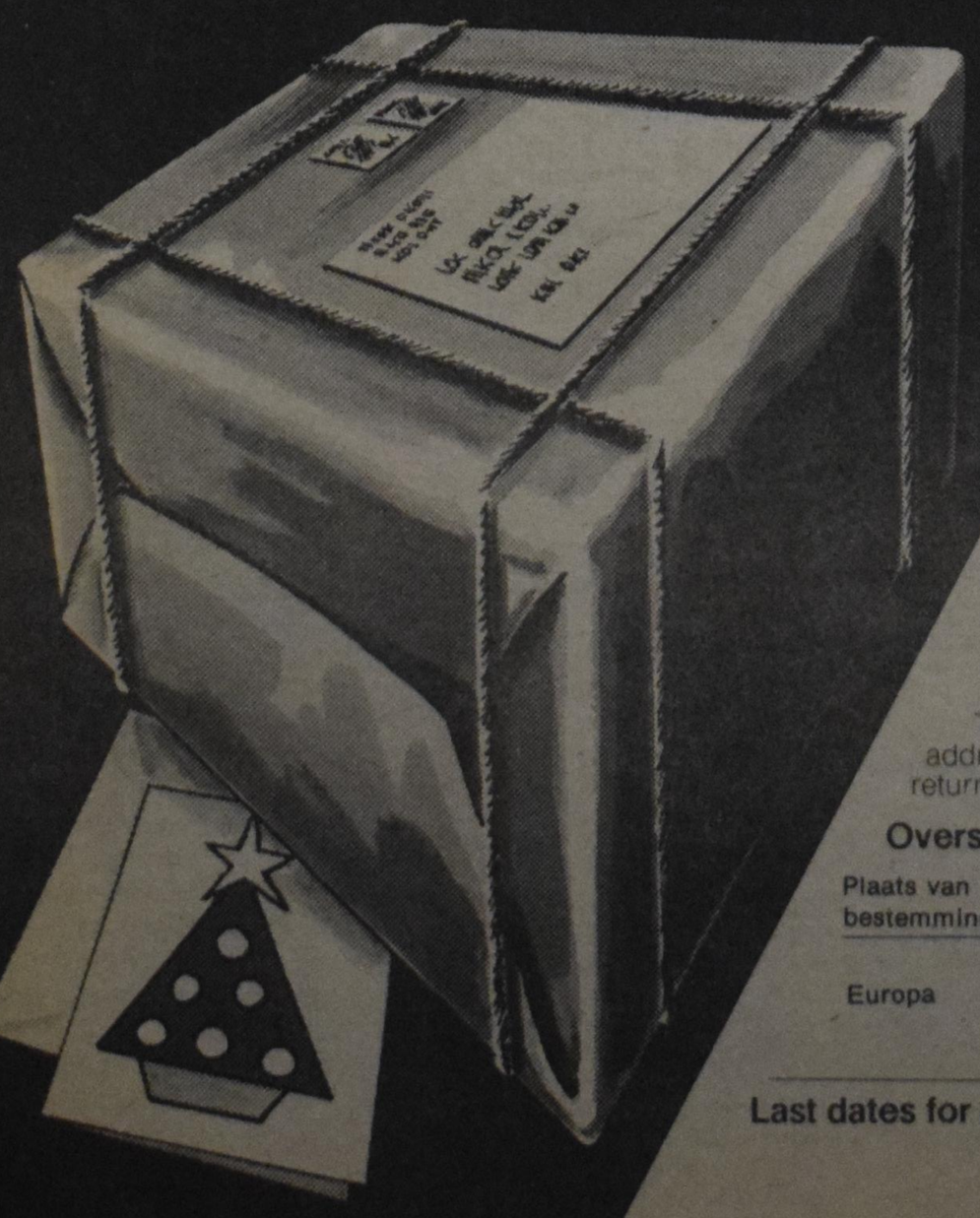
zien voor het gehucht aan zee een grootse toekomst.

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Schrijf of bel:
Fred Grootenboer
Dahlberg Hearing Aid Services
75 Wendover Dr., Apt. #806
Hamilton, Ont. Tel: 388-8824

Canada Post / Postes Canada



THIS CHRISTMAS, MAKE SURE YOUR PARCELS ARRIVE IN TIME.

Don't disappoint your relatives and friends overseas.

To be certain, make sure parcels are securely wrapped and strongly tied. Write the addresses legibly on at least two sides. And be sure you include the Postal code on your return address. Check at your Post Office for the correct postage. And, mail them early!

Overseas Mail Deadlines are:

Plaats van bestemming	Paketten per luchtpost	Paketten per zeepost
Europa	1 december	20 oktober

Last dates for Canada-bound greetings are: DEC.13 (out of town) **DEC.17** (in town)

Classified Advertising

CLASSIFIED RATES

Births.....$6.00
Marriages & Engagements....8.00
Anniversaries.....10.00
Obituaries.....9.00
Notes of Thanks.....6.00
All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letters under number $1.00 extra.

CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

BEZUYEN: We would hereby like to express our heartfelt thanks for your sincere concern for us, shown in many different ways, when our Sonya was so suddenly called home. To us it was a clear reflection of God's love and grace.
Jack & Debbie Bezuyen; Al, Sandra and Carolyn, also Mr. & Mrs. A. Bezuyen, and Mr. & Mrs. J. Bergman.

Births

COLENBRANDER: With thanks to God, we, Fred and Annette Colenbrander, nee Turkstra, rejoice at the birth of our second daughter, ANNA MARIE, sister to Jennifer Joy. Second grandchild for Mr. & Mrs. J. Turkstra, ninth grandchild for Mrs. E. Colenbrander, and second great-grandchild for Mr. E. Vander Velde.
915 Charing Cross Rd., Chatham, Ont.

SYTSMA: With thanks to God our Creator, who made all things well, Garry and Harmene rejoice in the birth of our fourth child. We have named her LISA JOY, born on Sept. 22, 1978. Lisa is a darling sister for Jerry, Marcy and Kimberly. She is the 11th grandchild for Mr. & Mrs. G. Assies of Hamilton and 12th grandchild for Mr. & Mrs. O. Sytsma of St. Anns.
R.R. #3, Hagersville, Ontario, N0A 1H0.

VEENSTRA: With joy and thankfulness to the Lord, George and Tina Veenstra wish to announce the birth of their first child, JASON WILLIAM, 5 lbs. 15 oz., born on Sept. 25, 1978. First grandchild for Mr. & Mrs. Bill Brandsma and thirty-eighth grandchild for Mr. & Mrs. Stoffer Veenstra. Psalm 127:3a.

Marriages

BARTEN-BOUMA: Mr. & Mrs. Gerrit Barten of Brampton, Ont. and Mr. & Mrs. Oege Bouma of Hamilton, Ont. are happy to announce the forthcoming marriage of their children, ANN and TONY. The wedding ceremony will take place, the Lord willing, on October 21, 1978 at 4:00 p.m. in the Second Christian Reformed Church, Brampton, Ontario. Rev. C. Fennema officiating. Future address: 33 Fennell Ave. E., Apt. 706, Hamilton, Ont.

BEINTEMA-SNIP: With praise and thanks to God, Mrs. S. Beintema, of Orangeville, Ont. and Mr. & Mrs. C. Snip, of Dunnville, Ont., announce the forthcoming marriage of their children, GRACE and CARL. The wedding will take place, D.V., on Oct. 20, 1978 at 7:00 p.m., in the Orangeville Christian Reformed Church, with Rev. H. Gunnink officiating. Future address: 1051 Seneca Ave., Apt. 710, Mississauga, Ont. L5G 3X6.

Getting married
Place your ad with us along with your future address and a free subscription will be sent to you.

Marriages

BOUWMA-AARDEMA: Mr. & Mrs. J. Bouma of Bowmanville, Ont. are happy to announce the forthcoming marriage of their daughter, TILDA to RALPH, son of Mr. & Mrs. K. Aardema of Peterborough. The wedding ceremony will take place, Saturday, October 28th at 5 p.m. in the Maranatha Chr. Ref. Church, Bowmanville, Ont. Future address: 123 Dumble Ave., Peterborough, Ont.

BRINK-STOLK: Mr. & Mrs. Jacob Brink of Prince George, B.C. and Mr. & Mrs. Dirk Stolk of Abbotsford, B.C. joyfully announce the marriage uniting their children, MIEKE and GARRY. They will be united in Christ, D.V., on October 20, 1978 at 7:30 p.m. in the Second Christian Reformed Church, Abbotsford. Rev. H. Mennega officiating. Future address: Howell Rd., R.R. 1, Deroche, B.C.

DE RIJCKE-KOORNNEEF: With thankfulness to the Lord, we JO-ANNE and HENRY, together with our parents, Mr. & Mrs. A. de Rijcke (Guelph, Ont.) and Mr. & Mrs. A. Koornneef (Grimsby, Ont.) wish to announce our forthcoming marriage. We will exchange our vows on November 4, 1978 at 4:00 p.m., D.V., in the First Christian Reformed Church, Guelph. Rev. E. Den Haan officiating. Future address: #301-33 Dawson Road, Guelph, Ont.

WIKKERINK-DYKSTRA: Mr. & Mrs. William Dykstra of Abbotsford, B.C. are happy to announce the forthcoming marriage of their daughter, MARGARET to JOHN, son of Mr. & Mrs. John Wikkerink of Abbotsford, B.C. The ceremony will take place, the Lord willing on Nov. 10th, 1978 at 7 p.m. at the Second Christian Reformed Church of Abbotsford, B.C., Rev. H. Mennega officiating. Future address: John Wikkerink, 35243 Delair Rd., Abbotsford, B.C.

Anniversaries

Brandon Surrey
1953 1978
With thanks to God, we hope to celebrate with our parents,

GEERT KAMPS
and
RIKA KAMPS-Hazelaar

their 25th Wedding Anniversary on October 24, 1978. Their thankful children,
Gerry & Janka — Calgary
Diana
Grace
Janet
Ferdinand
Open House from 2-4 p.m. and from 8-10 p.m. at our home, 12693-24 Ave., Surrey, B.C. V4A 2E7.

1933 1978
On October 28, 1978, D.V., we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOHN WILLIAM NYLAND
and
HANNA NYLAND (nee Stamen)

We are thankful to God for sparing them these many years and we hope and pray that God will bless and spare them for many more years.
Hank & Leny Nyland — Millgrove
Christine & John Vanden Berg — Dundas
Fred & Grace Nyland — Millgrove
and 13 grandchildren.
"Give thanks to him and praise his name. For the Lord is good and his love endures forever; his faithfulness continues through all generations." Psalm 100:4b, 5 (N.I.V.)
Open house will be held from 3-5 p.m. at the Dundas Christian School, Ofield Rd. Best wishes only, P.O. Millgrove, Ont. L0R 1V0.

Anniversaries

Varsseveld Picton
1953 November 10 1978
"Behold, He who keeps Israel will neither slumber nor sleep." Psalm 121:4.
With joy and thankfulness we hope to celebrate our parent's 25th Anniversary,

GERALD and RIEKIE RUTGERS
(nee Schutte)

Their thankful children and grandchildren.
Ineke & John Veenstra; Mark, and Kevin
Eric
Everett
Henrieke
Home address: R.R. #1, Picton, Ontario, K0K 2T0.

On October 17, 1978, we hope to celebrate with our parents,

HERB and CORRY SINKE

the joyous occasion of their 25th Wedding Anniversary. We thank God for the years he has given them and pray that they may be blessed with many more.
Diane & Roger; Michael, Lorraine
Herb & Mariam
Marg & Joe
Carolyn
R.R. #1, 3rd Ave. Louth, Jordan Stn., Ont.

1953 1978
On October 30, 1978 the Lord willing, we hope to celebrate with our parents,

HARM VEENSTRA
and
JEAN VEENSTRA (nee Veldhuis)

the occasion of their 25th Wedding Anniversary. We praise our Heavenly Father for His love and guidance throughout these years and we pray that He will continue to bless and keep them in His care.
Their thankful children,
John & Ineke; Mark, Kevin
Mike & Joanne (engaged)
Margaret
Marianne
Harry
Home address: R.R.#2, Bloomfield, Ont. K0K 1G0.

Vianen Embro
1933 1978
On October 19, 1978 the Lord willing we hope to celebrate the 45th Wedding Anniversary with our parents and grandparents,

PETER J. VERHOEF
and
MARGARET VERHOEF
(van Tilburg)

Psalm 37:5. May God continue to bless and keep them in his care is the wish of their grateful children.
Albert & Alida De Boer; Margaret, Eric — Embro
Alf & Helen Versaevel; Peter, Paul, Debbie and Becky — Tavistock
Jim & Carol Verhoef; Lee Ann, Michelle and Judy — Embro
Home address: R.R. #1, Embro, Ont. N0J IJ0.

Hilversum 1948 St. Catharines 1978
September 29
With heartfelt thanks and joy, we celebrated on September 29, 1978, the 30th Wedding Anniversary of our dear parents,

JOHANNES VUYK
and
NEELTJE VUYK (nee Veltman)

"Bless our God, O peoples, let the sound of His praise be heard, who has kept us among the living, and has not let our feet slip." (Psalm 66:8,9). Our God has guarded the marriage and family for these 30 years and we pray for His continued blessing on many more years together. Their loving children and grandchildren are:
Adriana & Anton van Hooydonk; Christine, Evelyn — St. Catharines, Ont.
Alida & Dennis Oenema — Abbotsford, B.C.
Martin & Evelyn Vuyk — Mississauga, Ont.

Anniversaries

1928 1978
With God's grace we are happy to announce the joyous celebration of the 50th Wedding Anniversary of our parents and grandparents on October 17, 1978.

WIEBE and MARIE TRIEMSTRA
(nee Braak)

Harry & Cecile Triemstra — Ashton, Ont.
Hank & Tiety Sukkel — Cobden, Ont.
John & Jane Triemstra — Hamilton, Ont.
Thevis & Grace Atsma — California
Bert & Jean Triemstra — Ottawa, Ont.
Lewis & Carol Triemstra — Ottawa, Ont.
Bill & Mary Triemstra — Mississauga, Ont.
Mark & Wendy Triemstra, Ottawa, Ont.
35 grandchildren, 2 great-grandchildren.
On October 21, 1978, there will be an open house celebration at 8 p.m. in the Knights of Columbus Hall, 1028 Baseline Rd., Ottawa, Ont.
493 Tweedsmuir Ave., Ottawa, Ont.

With thanks to the Lord, we hope to celebrate with our parents and grandparents,

GERRIT and JANTJE
VANDERHILL (nee Zylstra)

their 40th Wedding Anniversary, D.V., October 20, 1978. The Lord bless you and keep you and give you His peace!
Ron & Gerry Fisher; Melanie, Tim, Michael, Christine — Chatham, Ont.
Robert & Inez Vanderhill; Janice, Jason — Dorchester, Ont.
George & Diane Roorda; Anthony, Daniel, Cheryl, Douglas — Tallahassee, Fl.
Herman & Ina Vanderhill; Jennifer, Gary, Amy — Lambeth, Ont.
Jerry & Lorraine Vanderhill, Shannon — Sarnia, Ont.

Open House and celebrations will be held Oct. 20, 1978, 7:30 p.m. at the Strathroy East Christian Reformed Church. Best wishes only or donations to C.R.W.R.C. Home address: 43 Clarence St., Strathroy, Ont. N7G 1H2.

Leeuwarden 1948 Edmonton 1978
On October 14 we hope to celebrate with our parents,

DAVE and GERRIE WOUDSTRA
(nee Bouma)

on the occasion of their 30th Wedding Anniversary. We praise God for His faithfulness to them and trust that He will continue to guide them in the years to come.
Andy
Irene and Bud, Carla
Gerald
Henry
David
Wendy
Home address is 11220
Home address is 11220-34 St., Edmonton, Alberta.

Obituaries

On Sunday, September 24, 1978 it pleased the Lord to take unto Himself, through a tragic accident, our dear son,

JACK BREUKER

at the age of 36. He left his wife, Anne and daughters, Lisa, Sandra and Jennifer (Parksville), his parents Mr. & Mrs. J.F. Breuker of Victoria.
He will be missed by:
Al & Mary Lobbes (nee Breuker); Lorrie Anne, Raymond Ian — Duncan
Bob & Trischa Breuker; Shan Tamara, Trever Anthony — Edmonton
Ken Breuker — Victoria
Ed Breuker — Victoria
The funeral was held in Parksville on Sept. 28, 1978. Rev. O. Bruyne of Victoria officiating.

Obituaries

After a lengthy illness, on Thursday, October 5th, 1978, the Lord in His wisdom called Home to Glory His child,

JOHN DEKKER

at the age of 32 years. ("For to me to live is Christ and to die is gain." - Phil. 1:21). Although our hearts are heavy, John's beautiful testimony of his love for his Lord and Maker and his eagerness to meet God face-to-face is of great comfort to us now. Thank you Lord for the ten happy years you gave us together.
Dearly loved and sorely missed by his wife Ann and little girls, Kristy, Jenny & Michelle.
"For My thoughts are not your thoughts; neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways; and my thoughts than your thoughts." Isaiah 55: 8,9.
23 Pinewood Ave., Grimsby, Ont. L3M IW2.

"For to me to live is Christ, and to die is gain." Philippians 1:21.
On Thursday, October 5th, 1978, it pleased the Lord to take unto Himself our dearly beloved son and brother after a lengthy illness:

JOHN J. DEKKER

at the age of 32, following sister Maria to their eternal home.
Dear son of Mr. & Mrs. J. Dekker, Grimsby.
Dear brother of
Henry & Olga Dekker — Grimsby
Nellie & Jerry Kralt — Dundas
George & Fran Dekker — Grimsby
Nieces and Nephews.
Funeral Service was held, Saturday, October 7, 1978 at Mountainview CRC, Grimsby. Rev. Van Weelden officiating.

On Thursday, October 5, 1978, it pleased the Lord to take to His eternal Home, after a long period of suffering, our dear son-in-law, brother-in-law and uncle,

JOHN J. DEKKER

in his 33rd year.
Mr. & Mrs. C.J. Van Leeuwen
Kees Van Leeuwen & Sharon
Dick & Thea Buma
Pete & Evelyn Kamerman
Jim & Martha Van Hoffen
Bill Van Leeuwen & Patricia
Nieces and nephews
"God is our refuge and strength, a very present help in trouble." Psalm 46:1
We pray that the Lord will continue to comfort and sustain Ann during the difficult days ahead.

"...with God things just don't happen, everything by Him is planned."
The Board and Society of the Fruitland John Knox Memorial Christian School expresses its sincere christian sympathy to Mrs. Ann Dekker and her family in the passing of her husband,

JOHN J. DEKKER

For the past 2½ years he served faithfully and diligently on the board of directors of the school. We pray that the Lord's promises may be the family's comfort and may we together be joyful in the hope of the resurrection of eternal life. Oct. 5, 1978.

On Tuesday, September 26, 1978, the Lord took home to His eternal rest, at the age of 82, our dearly beloved father, grandfather, and great-grandfather,

GERRIT KOOISTRA

Jo & Sietse (John) Vander Boom — Rexdale, Ont.
Cor & Tity Kooistra — Downsview, Ont.
Jan & Adrie Kooistra — Breda, Holland
Greet & Hessel Dethmers — Meppel, Holland
16 grandchildren and 6 great grandchildren.
2 Corinthians 5:1.

Classified Advertising

Obituaries

Heer, waar dan heen?
Tot U alleen,
Gij zult ons niet verstoten;
Uw eigen Zoon heeft tot Uw troon
Den weg ons weer ontsloten

In de Here ontslapen, September 27, 1978 onze schoonzuster en tante,

GRIETJE DE ROOS- —Hiemstra

geliefde echtgenoot van Wolter De Roos
Namens de familie:
Wed. Margaret Hiemstra — Aylmer, Ont.
Wytze & Jannie Hiemstra — Aylmer, Ont.
Andries & Pat Hiemstra — Bowmanville, Ont.
Jack & Dien Hiemstra — Aylmer, Ont.
Andy & Minnie Hiemstra — Aylmer, Ont.
Henry & Ann Hiemstra — Aylmer, Ont.
John & Christine Hiemstra — Ayr, Ont.

The Lord took home to His eternal rest, our dear husband, father, grandfather and great-grandfather,

AL LUYT

at the age of 73 on Sept. 29, 1978. After a lengthy, patiently endured illness, by the grace of God, he could agree and say with the song writer who wrote "My Jesus, I love Thee, I know Thou art mine". In that comfort we had the funeral service on Oct. 2, 1978 from the First Christian Ref. Church in Chatham, with Rev. L. Slofstra officiating.
Mrs. Joanne Luyt (Ouwerkerk) — Chatham
Don & Lena Holwerda — Chatham
Piet & Loeky Luyt — Chatham
Bert & Cora Osterbrook — Chatham
George & Connie Luyt — Kingston
Joe & Hilda Wiersma — Chatham
John & Jean Luyt — Windsor
Leo & Dena Luyt — Tillsonburg
28 grandchildren and 6 great-grandchildren.
"For we know that if the earthly tent we live in, is destroyed, we have a building from God, a house not made with hands, eternal in the Heavens." 2 Cor. 5:1. 25 O'Brien Dr., Chatham, Ont.

---

29 september 1978, op Zijn tijd, heeft de Here na een langdurige ziekte uit onze kring tot Zich genomen in Zijn heerlijkheid

MR. A. LUYT

Want wij weten, dat, indien de aardse tent, waarin wij wonen, wordt afgebroken, wij een gebouw van God hebben in de hemel.
Dat de Here Mrs. Luyt mag ondersteunen met Zijn liefde.
the Golden Age Club, Chatham.

"In mansions of glory and endless delight, I'll ever adore Thee in heaven so bright."
On September 29, 1978, the Lord took to Himself

MR. A. LUYT

He served the Lord with gladness for many years in our Board. May the Lord comfort Mrs. Luyt and family.
Board of Trustees of the First Christian Reformed Church, Chatham, Ont.

On Wednesday, September 20, 1978 it pleased the Lord in His wisdom to take unto Himself our dear sister-in-law in a fatal accident

MRS. D.J. OLDENHOF

Our sympathy goes out to her husband, Gerrit W. and her two sons Tony and Jan, we pray that God will comfort them.
William Oldenhof
Alice & Gerrit Weenink
Lamment & Doris Oldenhof
Bertha L. Oldenhof
Mary & Bernhard Vos

Obituaries

On Wednesday, September 20, 1978 the Lord took unto Himself

MRS. DERKJE JAANJTE OLDENHOF

one of our members. The Ladies Society of the First Christian Reformed Church of Abbotsford express their deepest sympathy to George Oldenhof and children. May the Lord comfort and sustain you in this loss.

On September 30, 1978, the Lord in His infinite wisdom called unto Himself, our dearly beloved granddaughter, niece and cousin,

LAURA SUZANNE VAN NECK

at the age of one year. Dear daughter of Harry and Linda and little sister of Christy and David
Grandpa & Grandma G. Van Neck — Edmonton, Alta.
Henry & Anne Keizer — Richmond, B.C.
Jack & Gertie Stel — Summerland, B.C.
John & Shirley Van Neck — Spruce Grove, Alta.
John & Patricia Gelderman — Neerlandia, Alta.
and 5 cousins.
Safe in the arms of Jesus,
Safe in His gentle breast,
There, by His love o'ershaded,
Sweetly her soul shall rest.

On September 20, 1978, it pleased the Lord to take away our dear husband, father and grandfather,

PIETER VAN NOORT

at the age of 73.
Dear husband of Tena Van Noort-Hensen
Father of:
Arie & Adrie Van Noort-Van Loon
Joop & Dicky Van Noort-Langhout
Pete & Joan Van Noort-Van Heeringen
and 10 grandchildren.
55 Tofield Cres., Rexdale, Ont. M9W 2C1.

Personal

Active christian woman, 27, wants to correspond with open-minded christian man around 30, preferably with interests in out-door activities and/or photography. Please write to Box 4332, 99 Niagara St., St. Catharines, Ont. L2R 4L3. Please send picture.

Misc.

The Immanuel Christian School Society of Aylmer

Ontario, kindly requests the co-operation of its former principals, teachers and society members in the collection of **any material** (samples of school work, pictures, old report cards etc.) that could be used in the making of its

Memory Book

celebrating its 25 years of operation. All materials will be returned upon request. Please forward all materials and correspondence to: Mrs. R. Saarloos, 91 Moore Ave., Aylmer, Ontario N5H 2Z8.

Help Wanted

Experienced installer needed for carpetting, all vinyl flooring and ceramics. Quality installation is very essential to our business. Please write or call:

Zuidema Interiors Ltd.
P.O. Box 114
Wallaceburg, Ont. N8A 4L5
Tel: [519] 627-4642

Wanted for immediate employment, experienced person as manager for turkey farm. Edmonton area. House available, top wages and benefits. Reference required. Please phone or write, C. Hoetmer, Brichwood Farm, R.R. #4, Sherwood Park, Alta. T8A 3K4. Phone 403-922-3032.

Real Estate

Farms for Sale

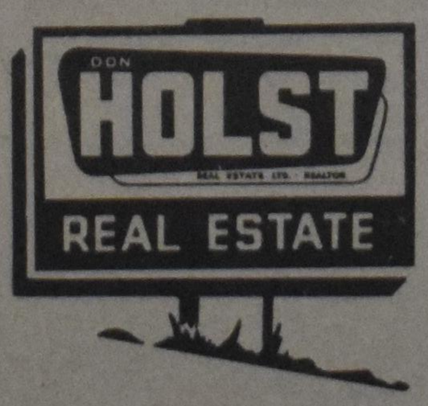
Peel Township. 273 acre dairy farm, selling as a going concern. All buildings in new condition. Land all usable and drained systematically. Free stall dairy barn. Milk parlous, automatic feeding from 20' x 70' Silo. 2 steel implement sheds, grainaries and paved yard. 8 yr. old 2 storey brick home, modern in every way. Fluid Quota, M.S.Q. dairy tank. Parlour equipment, cows, feed and machinery. Terms available to qualified farmer. Call Drayton 519-638-3395; eve., Gerry Wierts 519-638-2608 or Joe Mayne 519-638-2664.

$135,000. 88 acres mostly tile drained, all workable. Bank barn, 30 ties pipeline milker, 4 loose pens, 16' x 60' Silo, unloader and roof. Milkhouse Cooler, 30 cows & No. 1 and No. 2 Quota at reasonable price. 2 storey, 3 bedroom home with new addition. 2 baths, laundry room, modern kitchen. Full basement. Attached garage. Gerry Wierts, 519-638-3395 or 519-638-2608.

Dairy and Beef. 150 acres. Large beef barn, power manger, 3 Silos with unloader. New dairy barn. 60 stalls, cleans with Tractor. New milkhouse implement shed. Approx. 135 acres workable, 15 acres hard and softwood bush. 600 gal. auto. wash milk cooler, dumping station. Large 2 storey brick home. Asking $235,000. Large milk quota & cows available. Contact Albert Carson, Listowel Office 519-291-4241.

$159,000. General farming (170 acres), all workable clay loam. Large steel clad barn, 36 tie-ups, loose housing, concrete yard, slab Silo, steel clad implement shed. 4 bedroom brick home, electric heat. Drilled Wells, small stream, extra good condition. Chesley area. Call Murray Sherk, Hanover 519-364-3110; eve., 364-1061.

$158,000. Dairy farm (195 acres) heavy loam soil, 36 tie-ups, stable cleaner, Silo & unloader, Milk house, Bulk tank, paved yard. 5 bedroom stone home, excellent conditions, maple bush, 2 spring ponds, drilled Well, cows & quota neg. #1-464 lbs.-#2-198,000 lbs. Hanover area. Call Murray Sherk, Hanover 519-364-3110; eve., 364-1061.



Farms for Sale

150 acre dairy farm, 2 miles west of Lucknow on Highway 86. 10 room house, garage, drive shed, large dairy barns, pipeline milker, pool one milk quota 1000 pounds, M-S-Q 190.000 pounds, 46 milk cows, 15 heifers, good line of equipment.
C. Buruma, R.R.2, Clinton, Ont.
482-3287
Salesman for
GAISER-KNEALE REALTY AND INSURANCE INC.
Clinton, Ont.

LONDON, ONTARIO

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M.L.S. Realtor
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Ontario N5V 2V5

Tel. [519] 455-7558

Misc.

FLORIDA

Faith Orthodox Presbyterian Church, 600 SE, 58 Ave., Ocala, Fla. Worship services Sundays at 10 and 11 a.m. and 5 p.m. Truly biblical and truly reformed. A warm welcome awaits you.

NEW ADDRESS

for Mr. H. Van Rooyen, 2 White St., Building B., Apt. 206, St. Catharines, Ont. L2N 1Z2.

Ready for a change?

CALVIN CHRISTIAN SCHOOL — WINNIPEG, MANITOBA
needs a principal

starting with the school year
1979-1980
If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F., Winnipeg, Man., R2L 2A5. Telephone: (204) 667-5851 or (204) 668-7498.

Childcare Worker required

for a girls group home. Preference given to an individual with training in childcare or relative field. Able to work shifts and committed to a christian lifestyle. Apply with resume and references to:

Rev. J. Arthur Sheil
Box 160, Parkhill
Ontario, N0M 2K0
Telephone: 519-294-6830

Holland Christian Apartments

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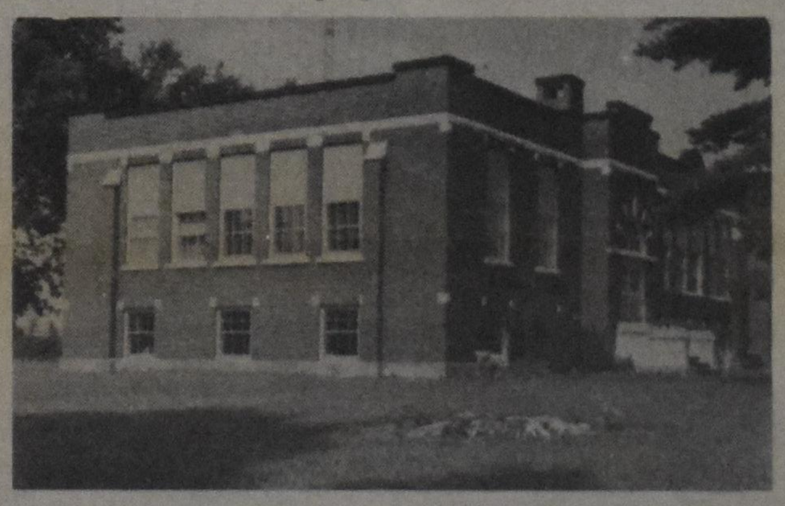

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Institute for Christian Studies

Inaugural lecture

Dr. George Vandervelde, Senior Member in Systematic Theology

"Theology: From queen of sciences or handmaiden of faith"

November 4, 1978 — 4:00 p.m.
Chapel of Knox College
59 St. George St., Toronto

1:00 p.m. — AACS Annual Membership Meeting at 229 College St., Toronto

Letters from Holland sought by Calvin

The National (American) Historical Publications and Records Commission, a division of the U.S. National Archives, has awarded Calvin College $14,085 to search for letters and other materials sent from the Netherlands to the United States.

Prof. Herbert Brinks, curator of the Colonial Origins Collection, will carry out this project and plans to conduct his search in those areas which c ntinue to be identified as Dutch-American regions. These include Western Michigan, New Jersey-New York, Northern Illinois (Chicago area), Iowa-South Dakota, and the West Coast (California and Washington). He will be available for public meetings in each of these areas between September and August in 1978-79.

The main objective of this project is to locate and photocopy correspondence sent from the Netherlands to the United States between 1840 and 1930. These dates, however, are not exclusive. Letters written later than 1930, including those sent after Second World War, are also very desirable.

The itinerary for this project is also flexible. No region will be excluded because Wisconsin, Minnesota, Kansas and other regions in which Dutch-American colonies were organized, are also likely to contain letters written from the Netherlands. We urge anyone having knowledge of such correspondence to contact Prof. Herbert Brinks, Colonial Origins Collection, Calvin College Library, Grand Rapids, MI. 49506.

Holograph Wills

CSS

Section 6 of the Succession Law Reform Act of Ontario states that: "A testator may make a valid will wholly by his own handwriting and signature, without formality, and without the presence, attestation or signature of a witness."

Accordingly, it is now legal to do in Ontario what has been legal in Europe for over a century and in the western provinces for decades.

Anyone thinking of making his own will should bear in mind the following rules. Failure to obey these simple rules may result in his will being contested and becoming the subject of lengthy and costly lawsuits or intestacy:

1. The will must be completely in the willmaker's own handwriting. Filling in blank parts of a printed form is improper. If you want to follow a printed form, rewrite it in your own handwriting;

2. The will should be dated. This is important. When people make a new will, it has the effect of replacing an older one;

3. The will must be signed by the willmaker in his own handwriting;

4. It must be clear from the document that it is a will. The will must be written in such a way that it is clear from the document that it contains a deliberate or fixed and final expression of intention to dispose of property on death.

5. The holograph will can be revoked by any document in writing, including a new will, saying that the previous will is revoked.

6. Although you can alter a will by adding to it (a codicil), unless a will is very long it would be better to do a whole new will.

Is the holograph will suitable for everyone? I think not. I think a holograph will is a suitable document particularly in the following situations:

1. In an emergency, where a willmaker has neither the time nor opportunity to prepare a will in consultation with his own lawyer, or obtain other advice;

2. In cases where the estate is modest and consists of easily defineable property which is easily disposed of;

3. The gift is clear, simple, outright, and unconditional.

It has been my experience that most people would benefit, before preparing and signing any will, to obtain proper advice from a lawyer. Very frequently a person may believe his estate to be very simple when in fact he might well profit from legal advice. Further, a person in seeking legal advice on this subject may thereby also take advantage of such an opportunity to discuss other subjects which he would not otherwise do. A will, as a final testamentary document, is a serious business and should never be entered into lightly.

A holograph will is not suitable in any event, except in an emergency, in the following situations:

1. Where the estate is substantial and tax considerations on death are a real concern;
2. Where the assets of the willmaker are many and varied;
3. Where gifts by will are subject to conditions of time or circumstance;
4. Where there are trust provisions in a will;
5. Where the willmaker has property outside Ontario.

However, in many cases where the property of the willmaker consists of some cash, life insurance proceeds, a home, a car, household goods and effect and where the beneficiaries are a spouse and/or children, the holograph will may be suitable. The following may represent a simple but effective form to follow in preparing your own, holograph will.

"This is the last will and testament of me, John Van Doe, of the City of Toronto, in the Province of Ontario.

I. I revoke all former wills made by me.
II. I appoint Mary Van Doe, my wife, to be the executor of this my will.
III. In the event I die before my wife, Mary Van Doe, I give all my property whatsoever to Mary Van Doe.
IV. If Mary Van Doe should die before me, I appoint Harry Helpful to be the executor of this my will. I give all my property whatsoever to my executor for the following purposes:
1. Pay all my debts and funeral and testamentary expenses.
2. Pay all death taxes, if any.
3. To give to my son Max Van Doe my automobile.
4. To give to my daughter my grand piano.
5. To pay to the Fairview Church of 1000 Toronto Street, the sum of $5,000.00 for distribution to the needy.
6. To divide the remaining balance of my estate equally between my children Max, Hank, Julia and Maria.

Signed by me, John Van Doe, at Toronto, On August 1, 1978.
"John Van Doe"

signature

Written for C.S.S. by Mr. Jan Poot, a lawyer practicing in Woodbridge, Ontario.

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editor:
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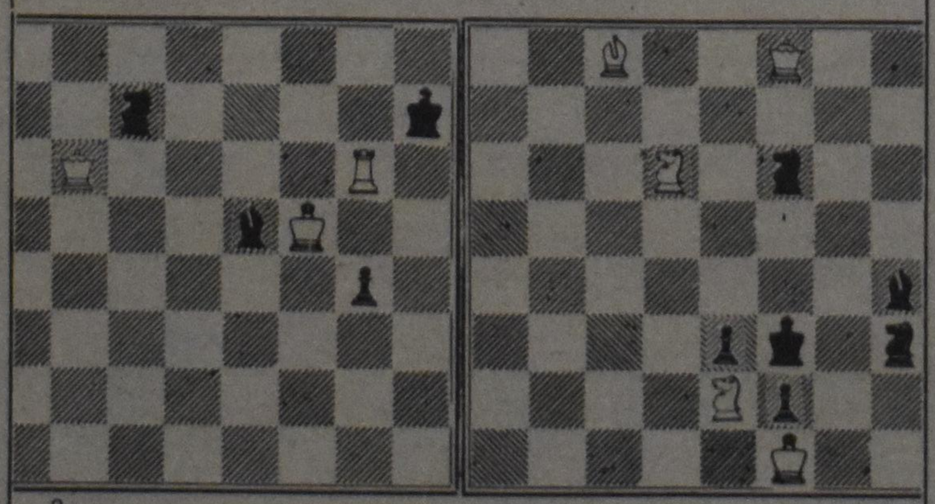
LET'S PLAY CHESS

SECOND SERIES OF PROBLEMS IN OCTOBER

#761
Dr. G. Kaiser, Germany, 1954
4
3-mover

#762
A.P. Eerkes, Holland, 1971
1
2-mover



3
3-mover 3 pts

5
2-mover 2 pts

Notes:

1. Problems with few pieces on the board look a lot better than diagrams filled with many pieces. Special names have been given to such attractive positions. The three-mover, #761 is called a miniature because it has seven pieces or less. The two-mover is called a Meredith, after a man who liked making problems with 8 to 12 pieces.

2. I think you will soon see what the authors had in mind, but it will not be immediately clear what the precise keys should be. Please give the Key, Threat all variations for #761 and the Key and Threat (if any) for #762.

3. The deadline for sending in solutions for #759-762 is Nov. 20 for those living in Ontario and 5 days later for all others unless the postal strike interferes.

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CALENDAR OF EVENTS

Oct. 18 Fall rally of the S.E. Ontario League of Chr. Ref. Ladies Societies in the CRC (Hwy 5), Dundas, Ont. at 10:00 a.m.

Oct. 20 The Ambassadors, Hamilton District Male Chorus, in Concert, Brampton Immanuel Chr. Ref. Church, 8:20 p.m.

Oct. 21 The Ambassadors in Concert, Holland Marsh Chr. Ref. Church, 8:20 p.m.

Oct. 27 Concert by James Ward and Michael Blanchard in the Mohawk College Auditorium at 8 p.m. Tickets available at Family Christian Bookstore in Burlington.

Oct. 28 Frisian Play at 7:30 p.m. in the Vineland Public School.

Nov. 4 AACS annual meeting, 229 College St., Toronto, 1 p.m., followed by inaugural lecture of Dr. George Vandervelde, 4 p.m. on "Theology: From queen of sciences to handmaiden of faith", at Knox College Chapel, 59 St. George St., Toronto.

Nov. 17 "The Torchman" and "The Selkirks" perform in the Burlington Chr. Ref. Church at 8:00 p.m

Canadian Reformed fall lecture series
Thursdays, Oct. 19 and 26 at 8 p.m. in the library of the Guido de Bres Canadian Reformed High School, Stone Church Road between Upper Wellington and Upper Wentworth, Hamilton, Ont. Speaker: Drs. H.M. Ohmann on "The Kingdom of God in the Old Testament" Registration is free but should be confirmed by telephoning the theological college at (416) 529-5569.

Klaas Jan Mulder in concert
Oct. 21, Chatham, Ont., St. Andrews United Church, 8:15 p.m. October 24, Fergus, Ont., Melville United Church, 8:15 p.m. October 25, Kitchener, Ont., St. Andrew's Presbyterian Church, 8:15 p.m. October 27, London, Ont., St. Paul's Cathedral, 8:15 p.m. October 28, Hamilton, Ont., Christ's Church Cathedral, 252 James St., 8 p.m.

CJL — Western Canada Speaking tour
CJL's Executive Director will be speaking in the following communities: Thunder Bay (Oct. 24); Winnipeg (Oct. 25); Calgary (Oct. 26); Lethbridge (Oct. 27); Lacombe (Oct. 28); Edmonton (Oct. 29); Neerlandia (Oct. 30); Victoria (Oct. 31); Smithers (Nov. 1); Terrace (Nov. 2); and Vancouver (Nov. 3-6).

Concert Tour by James Ward and Michael Blanchard
October 25 — St. Catharines; October 27 — Hamilton; October 28 — Guelph; October 30 — Bowmanville; November 2 — London; November 3 — Toronto; November 4 — Detroit; November 5 — Grand Rapids.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Oct. 20	Oct. 18	Oct. 17 (noon)	Oct. 13 (noon)
Oct. 27	Oct. 25	Oct. 24 (noon)	Oct. 20 (noon)
Nov. 3	Nov. 1	Oct. 31 (noon)	Oct. 27 (noon)

Books

Rapid growth in religious movements should embarrass us

Dynamic Religious Movements. Case Studies of Rapidly Growing Religious Movements Around the World, Edited by David J. Hesselgrave; published by G.R. Welch Company Ltd., 310 Judson Street, Toronto, Ontario, M8Z 1J9; pp. 326; price $11.45. Reviewed by Rev. J. Tangelder.

Why do some contemporary religious movements experience unusual growth? What are the dynamics behind such phenomena? What can the Christian church learn from them?

This fine book, a case study of the growth of a variety of religions in a variety of cultures, challenges the Christians by these records of growth. Twelve movements are discussed with the purpose of showing evangelists, missionaries and missiologists what these movements can teach evangelical Christians.

The movements studied are: The African Zionist Movement (Africa); Kimbanguism (Africa); the New Apostolic Church (Europe); Iglesia ni Cristo (Philippines); Moon Sun Myung and the Unification Church (the U.S. and the Far East); Nichiren Shoshu Soka Gakkai (Japan); the Ahmaydiya movement (the Middle East); the Jehovah's Witnesses; Mormonism; Jesus Only — the United Pentecostal Church (South America); Umbanda (Brazil); and Goadaism (Vietnam). Each chapter is written by a missionary serving in the area where the movement is making its rapid advances.

Dr. David Hesselgrave, the editor of the book and professor of missions in the School of World Mission and Evangelism, Trinity Evangelical Divinity School, rightly says, "that there is a very real sense in which the only sufficient cause for the growth of the church of Jesus Christ is the sovereign and gracious action of the Triune God. Our Lord said He would build His church and the gates of hell would not prevail against it." (Matt. 16:18). (p. 299) On the other hand, he also points to the human growth factor. "It must remain as the primary indictment of a great portion of the church of Christ," says Dr. Hesselgrave, "that its truth remains closed and cloistered while lesser causes advance, borne on by the zeal of ordinary believers." (p. 318)

The church of Jesus Christ faces "momentous challenges from within and without," but we don't need to despair. There are still many opportunities for the proclamation of the gospel. I hope with Dr. Hesselgrave that this study of twelve "contemporary movements will jar us into a new awareness of the necessity of returning to irreplaceable aspects of apostolic methodology and motivation of evangelism and church growth." (p. 324)

Family intimacy

Kiss Daddy Goodnight: A Speak-out on Incest, by Louise Armstrong; published by Hawthorn Books, Inc.; 256 pp; price: $11.50 cloth bound. Reviewed by Mary Vander Vennen, Christian Counselling Services, Toronto.

This book is a powerful description of the experiences of victims of that "unmentionable" crime, father-daughter incest. The author, who herself was sexually abused by her stepfather, has interviewed almost two hundred women who have been abused by their fathers. Their stories, transcribed verbatim from tapes, make chilling and fascinating reading.

The book does not go into theoretical explanations as to why incest occurs or into predictions as to what will happen to fathers or daughters or families in which incest occurs. It is simply a descriptive account of many experiences. That is both the weakness and the strength of the book.

But I want to sound a note of caution to readers of this magazine. I do not want to say that we don't need to read such material. Incest certainly occurs among us. I personally know a number of incidents and for every case that comes to attention there are probably several which remain hidden. But I think a more common problem among us is the lack of any kind of physical contact between parents and children, particularly on the part of fathers. For a variety of reasons we often feel awkward and inhibited about touching, hugging, stroking our children when they grow beyond infancy or very early childhood. We deprive them and ourselves of the pleasure and security of such bodily contact, and our children learn that touch is reserved for sexual contact. That is an unfortunate connection.

If you have experienced an incestuous relationship as a child and keep it as a guilty secret which affects your marriage and your parenting, read this book and get some counselling. There is comfort in knowing you are not alone, and there is help available.

If you have not had such an experience, don't let the fact that distortions of parent-child relationships occur keep you from enjoying your children in many kinds of physical, sensuous ways.

How a pastor's time is spent

Parson to Person by Calvin D. Vander Meyden; published by Vantage Press Inc., New York, N.Y., 69 pages; price: $5.95 (USA). Reviewed by Peter Sluys, Lacombe, AB.

This little book is a unique gem — not too many Reformed pastors on this continent communicate to their parishoners about their lives, their struggles and their joys in their pastorate. Vander Meyden has done so eloquently and honestly with tinges of humor, so that the man and woman in the pew may identify more with their pastor.

The book consists of paragraphs — like patches of a crazy quilt. There is no definite plot or specific development. That is perhaps exactly how the writer wants to come across: the pastor's way of life is one interesting adventure. He never knows how and when he may be called to minister: a sudden death, an attempted suicide, a counselling session. All these events announce themselves unexpectedly and at the most inopportune times. Vander Meyden shares his struggles and joys in making sermons, and the humorous encounters with certain characters. He philosophically reflects on all these events but never loses his concern for people and his relationship with God. His style is fascinatingly vivid and animated — a sheer pleasure to read.

To my taste he uses too many Scriptural platitudes and, intersperses his stories with Bible texts in a way which gives it too pietistic a flavor. However, this is only a small shortcoming in comparison with the rest of the book. I gladly recommend it to be read by anyone who is curious about what his pastor does for a living.

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(Cor Van Kooten)

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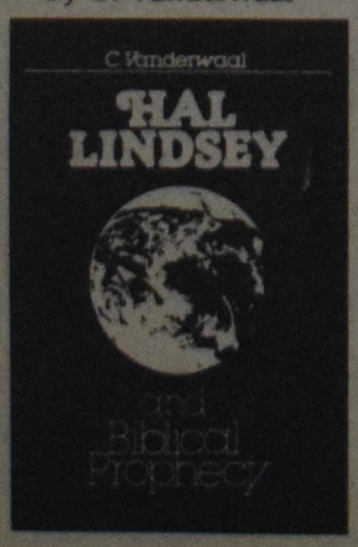

"Hal Lindsey uses Biblical prophecy to open a supermarket," writes Dr. Vanderwaal, "a supermarket in which he sells inside information about the near future, especially World War III."
Dr. Vanderwaal not only analyzes Lindsey's weaknesses and mistakes, he also lays down basic guidelines for reading Biblical prophecy - especially the book of Revelation.
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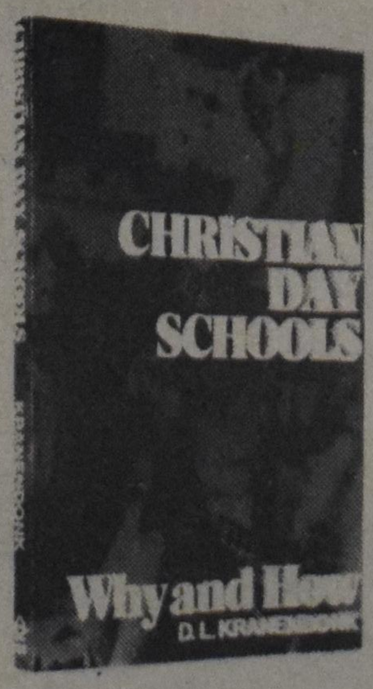
CHRISTIAN DAY SCHOOLS
Why and How
by Dick Kranendonk



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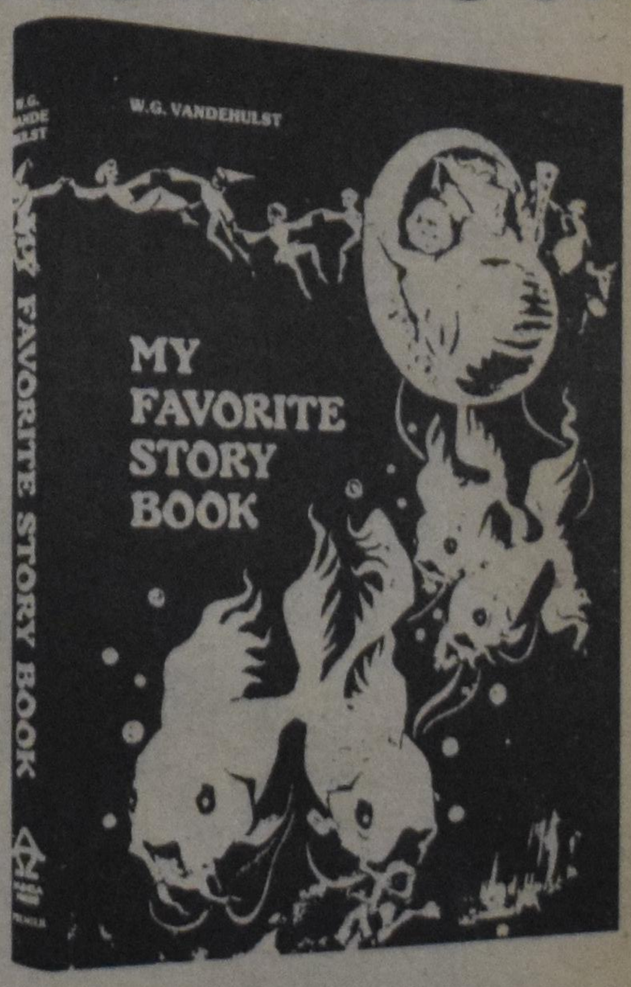

by W.G. Vandehulst

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